Vol. VI. JUNE, 1891. No. 6.

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THE UNITARIAN

A Monthly Journal of Liberal Christianity.

VOL. VI. JUNE, 1891. No. 6.

THE REVIVAL OF SPIRITUAL CHRISTIANITY.

SERMON BY REV. SOLON LAUER, CHICOPEE, MASS.

"God is Spirit; and they that worship him must worship him in spirit and in truth."—JOHN iv. 24.

The essence of primitive Christianity was a turning from externals to internals, from forms and ceremonies to thought and sentiment. Amid the externalism and dead formalism of his time, the words of Christ rang out like trumpet-notes for a recognition of Spirit and the spiritual life. "God is Spirit," he declared, "and they that worship him must worship him in spirit and in truth." The emphasis which he placed upon this thought is well shown in the order of the Greek sentence which has embalmed it for us: "Πνεῦμα ὁ Θεός," "*Spirit* God is,"—the most emphatic word, according to the Greek usage, coming first in the sentence.

The early Christian movement was, then, supremely a spiritual movement. It turned men's thoughts away from the things of the outer world—wealth, social position, political power, a formal and empty mode of worship—to the things of the inner and real world, the world of spirit.

"The things which are seen are temporal, the things not seen are eternal." Wealth of gold and silver and worldly goods must be left behind at death. These are only lent to the man for use during a short term of life. They are not his: they are already tending toward another, even while he has them in his possession. They are temporal, because things of time, which cannot be carried into eternity. "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal." These treasures are treasures of thought, riches of the soul, eternal as the soul herself. Thus did the voice of primitive Christianity call men to forsake their dreams of outward things, and turn to the life of spirit, which is the only real life. Primitive Christianity recognized all life as spiritual, and matter as but the veil which both reveals and conceals the face of God. There can be no reality or permanence in the life of the senses, because these deal only with phenomena which are continually shifting. The things of sense are like the clouds in the sky: the soul is the sky itself. Christ brought all life to this complexion. He referred all conduct to thought, on the principle that, "as a man thinketh, so is he." He that contemplates a sin hath already committed it, is the high teaching of Jesus. Nothing that entereth in at the mouth defileth the man, because food is for the body, and not for the soul. Out of the heart proceed all evil things. The relation of conduct to the soul was shown in the comparison of the tree and its fruit: a good soul does not bear the fruit of sinful deeds, and an evil soul cannot bring forth the acts of purity and holiness. Washing and purifying the body do not cleanse the soul. Baptism is only the symbol of an *inner* cleansing that must precede it, or it is mockery. The baptism of water must be accompanied with the baptism of the spirit. There is no efficacy in forms and rituals, unless these proceed from the spirit, and are symbols and expressions of feelings in the heart.

Thus did the simple religion of that simple man who inaugurated the movement of Christianity seize upon the great principles that underlie all real reform in human life. It is from the *root* of the tree that the life proceeds which clothes itself in leaves and blossoms. It is from the soul of man that all motives proceed which express them-

selves in the form of daily deeds. To make pure the deeds of a man, you must first purify the inner fountain of his life; and no one can do this for another. The very essence of Christ's doctrine, and of all genuine religion, is the necessity of *self-salvation.* Man cannot be purified by the slaughter of kids and goats, nor by the suffering of another, nor by the virtue of another. To himself belongs the task, with whatever of encouragement and sympathy he may find in the friends around him.

Thus, turning all ethical culture in upon the soul, Christianity followed in the steps of the ideal philosophy which in ages before had taught that the soul is the man, and that thought is his real and only life. But to this ideal philosophy as it had been taught by Plato, Buddha, and other mighty teachers, Jesus joined a high spiritual joy which made his words glow with the fire of worship and devotion. On its intellectual side, the religion of Jesus had found expression through many former teachers; but in this spiritual element of joyful worship, of conscious communion with the Father Spirit, God, his work seems to stand alone in all history. We know full well what degradation his high teachings suffered in succeeding centuries. Men who had not the spiritual perception to understand his doctrines as he uttered them attempted to teach them to the world. Honestly, lovingly, zealously, they sought to carry his noble gospel to humanity around them. That they failed to convey it in its fulness was no fault of theirs. He came to heal not those that were well, but those that were sick; and because they were sick they did not understand fully his divine teachings. His disciples were chosen from among the lowly,—fishermen, better versed in the lore of their craft than in the mysteries of theology, better able to discern the signs of the sky than the signs of the times, with warm hearts, but dull brains, full of a zeal that was generally without knowledge, loyal to their Master, but often injuring his cause by their hot-headedness and rash enthusiasm. Peter whips out his sword to defend his Master, having not yet learned the first of Christ's lessons,—the law of love. His spiritual teachings, couched in the form of allegory or parable, were often sheer mystery to those most intimate with him, whom he had chosen to propagate his gospel. After a parable whose meaning seems perfectly clear to us to-day, they come to him and say, "Expound unto us this parable." He warns them to beware of the leaven of the Pharisees and Sadducees; and the honest fellows, sensitive to his every word of warning, are troubled that they have brought with them no baker's bread! The spiritual essence of his words escaped their dull brains; and they confounded the symbol with the thing symbolized, as so many good and honest people have done since. These facts are referred to, not to bring discredit upon the disciples of one who taught such divine truth, but to show upon what inadequate means the great Teacher was obliged to depend for the propagation of his teachings. If he had been able to command the printing facilities of our modern world, his doctrines would have been preserved more purely, although the modern editor and printer often manifest quite as great an obtuseness to spiritual truths as did the immediate disciples of Jesus, and succeed in perverting a speaker's meaning quite as much. But how much of the truth uttered by our modern seer, Emerson, would have reached the public mind pure and unperverted, had it not been for the printing-press, which has embalmed his teaching beyond the reach of mutilation, however little it may be understood by present readers? We can readily see that in the age in which Jesus taught it was impossible that his high teachings should reach the public mind pure and undefiled. If the public had been capable of receiving his truth, he would not have arisen to utter it as he did. Spiritual truth can be only spiritually discerned. To understand the teachings of Jesus, one must have the spirit of Jesus; and that spirit is a stranger to the world. And so we can see that the gospel of Christ—as he taught it—can spread only among a people who are illumined with a high degree of spiritual understanding.

Among a people whose minds are gross the doctrines become gross also. The materialization of Christianity was due to its having fallen upon materialistic times. Minds that were enslaved by sense could receive the teachings of Jesus only in a sensuous form. Hence his purely spiritual doctrines soon became fixed in a physical form of theology, of which the only good that

can be said is that by this coating of matter the germs of truth were kept alive for us of later times. Heaven became a place, a gold-paved city in the skies; hell also a place, and a much larger one, paved with lost human souls. Christ was made a demi-god; the incarnation, that profound spiritual truth, being degraded to a physical sense, and limited in its application to him alone. The work of atonement, that high work of reconciling man with the perfect laws of God, became a sacrificial act, its purpose to propitiate an angry and relentless God, its culmination in the death of Christ upon the cross a mere repetition of the ancient Hebrew custom of sacrificing an animal for the remission of the people's sins. The rites of the Church became acts of holiness in themselves, having a sure efficacy, however perfunctorily performed. In a word, the truths of the Man of Nazareth became thoroughly adjusted to the mind of an age incapable of comprehending them in their true significance. But these high truths were not lost. They were not dead, but sleeping through the long night of ignorance that lay upon Europe in the Middle Ages. They were sleeping as the seed sleeps beneath the soil of winter, ready when the sun returns in his spring-time warmth to shoot forth into new life. With the growth of spirituality in the Western world, these teachings of Jesus are coming forth from the soil of the old theology which has so long entombed them. In the warmth of the new spring-time of spiritual unfoldment, they are bursting forth into life on every side. The churches everywhere are plucking the new flowers of these resurrected truths, and new life is coming into the Christianity of our land. Among the distorted forms of Jesus' teachings, as they have come to us in the scriptures of the New Testament, we can find enough high truth to show us what a sublime soul it was that shone forth there in Judea eighteen centuries ago. As the face of a friend in twilight, we recognize the divine features of one who was *Christ*, because so fully *anointed* (χριστός) with the spirit of God. Benignly it shines forth out of the surrounding and gathering gloom, as we read that glorious Sermon on the Mount. As a foolish man cannot utter wisdom, but as folly might be attributed to a wise man, we may be sure that a sublime soul was back of those high chants of love and righteousness, which ravished the ears of listeners and charm the souls of readers to-day. Our conception of Jesus must be formed from the best that is attributed to him, not from the worst. Jesus must have been one capable of uttering the loftiest sentiment in the New Testament records.

But, for all this, we want no mere personal glorification of the man. Jesus *was* a divine man, judged by any rational standard of evidence; but he is worth to the world just so much as the highest truth he uttered. It was not *his* word, but the Father's, that he spake. All great souls who dwell in God abhor any personal admiration. It is an admiration directed to that which they have put aside,—to that the putting aside of which alone makes them worthy to teach their fellow-men. A revival of Christianity, then, can come not at all from an increased emphasis upon the *person* of Jesus, but alone from an enlarged appreciation of the truth which Jesus taught. And such a revival is at hand. The growth of thought has extended and deepened the appreciation of the simple yet profound teachings uttered by that true prophet of the soul, Jesus of Nazareth. The Transcendental movement in New England gave us men whose appreciation of the teachings of Jesus has never been excelled. Emerson, in his Divinity School Address, which to many good souls at the time of its delivery seemed to belittle Christianity and degrade Jesus from his position of honor, sets forth a conception of Jesus at once rational and reverent,—a conception which emphasizes the worth of man by setting forth his highest type as a manifestation of the glory of God. Thus we may see that a larger and fuller understanding of the high spiritual truths taught by Jesus is the real revival of spiritual Christianity.

And so, in spite of the misgivings of the many good people who have been accustomed to identify the value of Christianity with a limited conception of its author, Christianity is really growing in extent and power. The principles of the spiritual philosophy taught by Jesus are on every hand gaining new recognition. Science, so fertile of discovery in the realm of physical phenomena, has found no explanation or

cause of life among the atoms she has been chasing. Protoplasm, the cradle of the new world's life, has testified concerning the creative cause, "It is not with me." Spirit, intelligent, loving, all-embracing, is conceded to be the Parent Source of all being. Science echoes the word of Jesus, "God is Spirit"; and the inference inevitably follows, "They who worship him must worship in spirit and in truth." The Church which has borne the name of Christ is beginning to have his spirit. Worship is being awakened by a new appreciation of the spiritual nature of man. When we know ourselves as spirit, one with the Spirit of God, our Father, the teachings of Christ have a new meaning for us. When we rise to a full understanding of the principles of his gospel, we find them one with the ideal truths of all times; and from him who stands as the historic head and fountain of this great river of Christianity we catch a new zeal and devotion to these truths. With the example before us of one who suffered the agony of the cross for these high truths, shall we not catch a new spirit, and be willing to endure some little hardship or self-denial for them? The high and beautiful chant of his words comes sounding down the centuries to awake in our hearts a new zeal and love for the cause which he served so well. Not for self-glorification did he serve, not by glorification of him as a person can we best serve, but by joining with him that great army of the sons of God who have labored to make this world better and more perfect. Let us accept the truths which he uttered, which all great souls have uttered, which our own souls recognize by virtue of our likeness to them. Verily, "they are spirit, and they are life"; "written not with ink, but with the spirit of the living God; not in tables of stone, but in tables that are hearts of flesh." Let us join that growing army of God's children "who walk not after the flesh, but after the spirit"; "for the mind of the flesh is death, but the mind of the spirit is life and peace." Let us penetrate to the very heart of these teachings of Jesus, so that we can say, "We serve in newness of the spirit, not in oldness of the letter"; "ministers of a new covenant, not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life."

*THE RELIGIOUS GROWTH OF THREE HUNDRED YEARS.**

BY REV. M. J. SAVAGE.

In order to appreciate the religious growth of three hundred years, we need to get back into the conditions of three hundred years ago. I shall not confine myself rigidly to the definite time limit, but traverse generally the period from the sailing of Columbus on. We must try to go back imaginatively and picture the situation in those far-off times,—far off when we consider the changes that have taken place, but very near and very modern as we reckon the earth history of man. We shall have time to sketch the picture only in the broadest outline, trusting to your imaginations to fill in the needful detail, and to make yourselves sufficiently at home there to appreciate the contrasts between then and now.

How shall I take you back into the period preceding the Protestant Revolution? As I ask myself that question, it occurs to me that this will be a good way. Beginning with the most recent inventions, discoveries, and improvements, let us wipe out one after another the things, in the way of growth, that have been attained, until we leave the earth as bare and contracted as it was three or four hundred years ago.

Suppose we begin with the inventions. Wipe out of existence, then, the phonograph, the telephone, the type-writer, and short-hand reporting, which means accurate reporting of any kind. We must blot out all the telegraph lines, the railways, and the steamboats. The steam-press and the modern newspapers, of course, go with these. We thus get back to a time as recent as the young manhood of my father, when the news of the November presidential election reached the farmers down in Maine somewhere about the time of planting in the spring. Electric lights, gas, friction matches, stoves,—these all are gone long before this. Street-cars were preceded by omnibuses; but we must get along without even an omnibus. Stage-coaches made rapid journeys, of a week, in traversing distances that mean to us now only a few hours. We feel ourselves aggrieved to-day if we do not

*The last lecture in the series on "The History of Religious Thought and Life in New England," delivered in Channing Hall, Boston, April 11, 1891.

have on our breakfast-tables all of importance which the whole world said and did yesterday. But we must learn to be content with a world whose European news is weeks or, possibly, months old. In the middle of the seventeenth century stage-coaches were introduced into England, and for six pounds would carry a passenger from London to York in four days. Many lines did not even try to run in winter. The roads were so narrow that the Dover coach was drawn by six horses, tandem, while the coachman walked by their side. The first coach ever used in England was invented by a Dutchman for Queen Elizabeth. The body of the coach rested directly on the axles, and it was hardly more than a cart. So we are soon beyond coaches even, of however rough a description. We are in a time when the fleet-footed courier or the man on horseback was the only means of communication between one part of the country and another. But, as there are no newspapers or reviews, no letters, no express packages to be carried, it does not matter much. You see that nearly all the conveniences, the necessities, of modern life are gone.

Let us turn now to another part of the picture,—the discoveries of the modern world. To-day there is hardly a spot on earth that has not been explored. The frozen poles, indeed, are left; but they will not be many years longer. Scientific curiosity will knock until the icy gates are opened. But stand beside Columbus a moment, and consider how much and how little there was known. It was commonly believed that the earth was flat and was flowed round by the ocean stream. Jerusalem was the centre. Hebrew was the original language spoken by Adam in the Garden, whose alphabet was first given to Moses when God wrote the Commandments on the tables of stone. With the exception of a little of Europe, a part of Asia, and a strip of North Africa, the earth was unknown country. In these unknown parts dwelt monsters of every conceivable description. Columbus, indeed, cherished the daring dream that he might reach the eastern coast of Asia by sailing west; but most of those who knew his dreams regarded him as crazy. And it is now known that even he was largely impelled by his confident expectation that he would be able to discover the Garden of Eden. The motive of his voyage was chiefly a religious one. And, as a hint of the kind of world in which people then lived, the famous Ponce de Leon searched Florida in the hope of discovering the Fountain of Perpetual Youth. At this time Copernicus and his system were unheard of. The universe was a little three-story affair. Heaven, with God on his throne and his celestial court about him, was only a little way overhead,—just beyond the blue dome. Hell was underneath the surface of the earth. Volcanoes and mysterious caverns were vent-holes or gateways of the pit; and devils came and went at will. Even after it was conceded that the earth revolved, there were found writers who accounted for the diurnal revolution by attributing it to the movements of the damned souls confined within, like restless squirrels in a revolving cage. On the earth's surface, between heaven and hell, was man, the common battle-ground of celestial and infernal hosts. At this time, of course, there was none of our modern knowledge of the heavens, nor of the age or structure of the earth. Into this, however, I shall have to go more deeply a little further on.

And one more thing must be briefly noted. All our schools, colleges, books, and everything in the shape of popular knowledge, must be blotted out. The people were densely ignorant and correspondingly superstitious and credulous. For unreasoning "faith" is the pet child of ignorance. Even the nobility were not expected to read; and the man who could write his name was accounted a "clerk," or scholar. Some real learning existed, but it was chiefly among the Jews and the Moors. For within the limits of Christendom the only scholarship that was encouraged was theological speculation; and this, of course, within the limits of ecclesiastical dogma.

A word now is needed as to the political, social, and industrial situation. The people had practically no rights, the only right conceded being the "divine right" of the king to exploit his subjects for his own personal ends. The people never travelled, being practically tied to the soil. They were poorly housed, poorly clothed, poorly fed. Even in England, and as late as the present century, when some one said he hoped the time would come when every man in England would read Bacon, Cobden re-

plied that he would be satisfied to have the time come when every man in England might *eat* bacon.

We are now ready to note more particularly the religious condition of three or four hundred years ago. On the extreme south-eastern border of Europe was the Turk, politically feared, but looked on religiously only as the wicked follower of a consciously false prophet. To the north and east was the Greek Church, which, though hated for minor differences, shared practically the common faith. The main body of Europe was solidly Catholic, and faithful to Rome.

What, now, were the main religious ideas? The world was about five thousand five hundred years old. Man was a fallen being, in a state of universal rebellion against God. God had visited the Jews from time to time, or had sent a messenger, angel, or prophet. At last he had come down in the form of a man, to complete his plan of salvation. The records of this plan were in the Bible, which the Church held and claimed the exclusive right to interpret. But God was now an absentee God, having delegated his power to rule the earth to the Church, whose divine power culminated in the pope at Rome. The method of this rule was magical and miraculous. Such ideas as those of natural law were unknown. All men were justly under sentence of eternal death. God had the exclusive right to determine the only conditions in accordance with which any man might be pardoned and saved. These conditions were in the hands of the Church, and so she held the keys of eternal life. Being the direct representative of God, the ministers were mightier than kings, and by the threat of excommunication she could bring a whole kingdom to its knees. Not by good living, or truth-seeking, or human help, could a man win salvation. Outside the Church, all these were only glittering vices. To serve the Church, then, and so win heavenly felicity, was the one aim of human life. In a little while the world was to be brought to an end, and only heaven and hell remain. There was no such thing as liberty of thought or the toleration of individual opinion; for he who dared to think for himself not only damned his own soul, but he endangered the souls of others. The sense of corporate or national responsibility was so dominant that a king felt that to tolerate a heretic was to incur the wrath of God against his whole people. Persecution and repression, then, were not only just, they were the only mercy, when the welfare of all was taken into account. The Church, then, felt herself to be divinely authorized to defend herself against all opponents and to crush out all question for the sake of men and in the interests of their eternal happiness.

Such, then, was the general condition during the long, hard, stern winter of the Middle Ages. But with the Renaissance came the promise of spring. A stronger light began to shine, warmer airs were felt, and the invisible forms of life began to manifest themselves in thrilling roots and moving sap. Columbus had sailed, and the old thought of the earth was shaken. Savonarola and Huss and Wyclif had spoken. At the blast of Luther's trumpet, many an old wall had tumbled down. Even Henry's vices had helped set England free, and the Duke of Alva had vainly tried to crush out the growing liberty of the Low Countries. The Bible had been given to the common people, and they had begun to do their own interpreting. No matter whether their interpretation was correct or not. The important point is that they dared interpret at all. Erasmus and his fellow-scholars did their work. Copernicus gave the world a new universe; the telescope was invented, and man began to be a traveller among the stars. So the modern world began its grand career of invention, of discovery, of growth in all directions, which has given us our present civilization, and the promise of such hopes as inspire and lead toward some "far-off, divine event," in which it is characteristic of the present age to believe.

From this point on, I wish to call your attention to and illustrate the great epochal events which indicate and explain the religious growth of which the modern world is the result. In so doing, I shall necessarily traverse ground which is more or less familiar to those who have heard or read me during the last few years. But the course of the world itself determines my course, so that it is not a matter of personal choice with me.

I. In 1543 Copernicus published his great work. The first copy was brought to him on his death-bed, he being able only to

touch it with his hand. The view it contained was cautiously propounded only as a theory, and it was piously dedicated to the pope. But its doctrine was so revolutionary, so subversive of all the prevailing philosophic and theological ideas, that it roused the bitterest hostility in every quarter. And well it might; for it meant nothing less than that the old heaven and the old earth were to pass away, and that all things were to become new.

As in so many other cases, a glimpse of the truth had been discerned by the ancient Greeks. But young Christianity had committed itself to the crude fancies of the old Hebrews, and had made them a part of its "infallible" revelation. To discover anything else, then, was to oppose what was regarded as the truth of God. It was, therefore, not error only, but a sin.

In spite, then, of the labors and discoveries of such men as Bruno, Kepler, and Galileo, the new ideas made little headway. To show how very modern was the real change of conception in the popular mind, it is worth noting that Boston had been in existence between thirty and forty years when Milton published his "Paradise Lost," and that this grand poem is based on the ideas of the old universe of Ptolemy. Let us note how great was the change.

In Ptolemy's universe, the earth was stationary at the centre. Immediately round it were the regions of water, air, and fire. These all were enclosed in seven concentric, crystal, and so transparent spheres, like great glass globes, one inside another. To the nearest of these was attached the moon. Then, in their order, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn, each attached to its own sphere. Beyond these was the firmament, in which were the stars. Then the *Primum Mobile*, or the "first moved," was around and enclosing all. A little way beyond and above the outermost sphere was heaven. Here was God on his throne, surrounded by his waiting angels.

Now, this whole universe was a very small affair,—not so large as we now know our own comparatively little solar system to be.

In Greek mythology the sun was a golden chariot that Apollo drove across the shining roadway of the heavens. Our fathers had got but a little way beyond that idea. For Kepler, after he had made his great discovery of the laws of planetary motion, still had no natural explanation of the fact that they kept in the orbits which he had discovered. He had to resort to the supposition that God had appointed an angel to reside in and guide each one on its course.

But now, in place of this little baby-house universe that a ray of light could traverse, from end to end, in a few minutes, where do we find ourselves? The spheres of Ptolemy have dissolved and faded away into infinite space. Let us try to suggest this infinity. The tiny stars that twinkle in the blue are all suns, each supposed to be surrounded by its group of worlds. Though only pin-points to our eyes, many of them are hundreds or thousands of times larger than our sun. Millions of them are so far away that only the telescope can discern them. And, beyond the farthest reach of the most powerful telescope, we are compelled to think of millions on millions more. How far away? So far that the lightning would take thousands of years to make the journey. Why weary the wings of thought in trying to cross such endless spaces? For we cannot even think an end.

And, then, this universe is found to be the reign of universal and unbroken law.

II. But what has this change in our thought about the universe, tremendous as it is, to do with the religious growth of three hundred years? It has everything to do with it.

The masses of men are slow to think and slow in seeing the necessary results of their thinking. But this one change alone compels a reconstruction of all theological ideas of the past. Luther saw it, and so he denounced the new ideas as atheistic and irreligious. From his point of view, they were. They meant nothing less than the death of the kind of God he believed in and the destruction of his kind of religion. The Jehovah of the Jews, the God of early and mediæval Christendom, was at home in, and was fitted to, the Ptolemaic universe; but neither of these can live in the Copernican. Let us try to see the contrast.

The old God was outside of the worlds which he had made. He ruled them as a king rules his kingdom. He made what laws he pleased, and he repealed them as he pleased. He sent angels or prophets with

his messages. His laws were miraculously revealed and written down in a book.

But now it is no longer God *and* nature: it is God *in and through* nature. His laws are not arbitrary, but are the inherent, constituent laws of things. They are not "revealed": they are discovered. He is not outside his worlds, and he does not arbitrarily rule them. If any book contains any part of his laws, it is only because this book is, so far, a correct transcript of the eternal truth of things.

The whole old-time economy of the theologians, then, disappears. It does not belong in the new universe, and there is no place for it there. In this one thought, of God within the universe and working through it, instead of being without and working on it, is the dividing line between the Old World, with its old theology, and the New World and the new theology, which is destined to replace them. Supernaturalism and interference go, and a divine naturalism takes their place. There is no possible conflict any longer between science or philosophy and religion. Freely to study, to think, to discover, instead of being a source of heresy and sin, becomes the one great duty, and the way to find God. The universe is God's book; and he who reads a new sentence in it has widened so much the range of that revelation which is only man's progressive discovery of the divine.

Of course, these results were not seen all at once to follow the work of Copernicus. Indeed, they are discerned clearly only by a few even to-day. But they must come as surely as day comes after night. And along these lines we shall trace the growing religious life of the world.

III. Keeping as nearly as we can to the order of events, I wish next to indicate the rise of the critical spirit, and hint some of the results of modern criticism.

The condition of the human mind during the barbaric period of the world's history must be a delight to those who still think that the greatest of all virtues is to believe. There was no trouble about believing then. As in a magical world there exist no standards of probability, nobody ever doubts, and nobody asks for proof. When anything conceivable may happen, nobody need ever be surprised by the assertion that it has happened. Where everything is a miracle, one more or less does not matter. So, if doubt is a sin, it is the peculiar sin of civilization, and springs out of the fact that man is no longer a credulous child. But the doctrine that doubt is a sin is not peculiar to Christianity. So long as religion is looked on as a kingdom, of course all doubt is incipient treason. So it is natural that the idea should manifest itself even in ancient Greece. When Anaxagoras suggested that the sun was a ball of fire, of course this "natural" explanation was impiety toward the sun-god Apollo. And what could such a sinner expect except perpetual banishment? It was only the intervention of Pericles that saved his life.

From the establishment of Roman authority till the date of the Renaissance, doubt was easily crushed out. But the rediscovery of ancient learning sowed everywhere the seeds of critical question. Select minds here and there began to study nature. But until the time of Erasmus there was little that to-day would be called criticism. And his work extended only to collecting and comparing the manuscripts of the New Testament, with the view of getting at the original and uncorrupted text. But from this position it was easy to take the next step and inquire as to whether there was any original and uncorrupted text. And, when Luther himself dared to doubt the authenticity of a canonical book he did not happen to like, the door of critical study was opened, never to be shut again.

And so the work has gone on. Note one thing most carefully. The critics are not God's enemies, trying to undermine the truth. They are God's truest friends, trying to find out what is God's truth. They are engaged in picking over the traditional refuse-heaps of the ages, and looking keenly and lovingly after any tiniest golden grain that they can discover. It is common to look upon the scholarly critic as a captious fellow, who is an enemy of the human heart and all its sources of comfort, and who wishes to believe as little as possible.

But, in spite of misconception and opposition and persecution, the work of the critic has gone on. And the result? Unquestionably, it is this. The Bible is no longer to be thought of as a special, a supernatural, or infallible book. It is a great religious literature. The Old Testament is the relig-

ious autobiography of a people. The New Testament is the opinions of the early Church. But neither the one Testament nor the other is henceforth to stand in the way of the freest study. These books are only a part of the material out of which an intelligent man is to construct the opinions which a careful and reverent study of all accessible truth compels him to hold.

One of the most important events connected with the critical work of the modern world was the English occupation of India. This led to the discovery of the "Rig-Veda" and to a comparative study of the Oriental religions. And this, again, has led to a comparative study of all the ethnic religions. Nor has this study confined itself to the later developments of religious thought: it has included the exploration of folk-lore and fairy tales and the resurrection of the lowest and crudest forms of belief. So we have come to see religions in the making, to learn how they grow, to discern the conditions of mind out of which certain beliefs inevitably spring, to estimate the value of early testimony, and to see how the marvellous was, in those far-off times, the common. In other words, we have rediscovered the childhood world of man, and traced the steps of his growth, as, one after another, he has slowly learned to "put away childish things."

And the result of all this? It is nothing less than totally to change our whole idea about the other religions. Even as late as his time, Milton taught that the religions of all so-called pagan people were only devil-worship. They were the work of the fallen angels who had led the nations astray from the true God and diverted the worship which he claimed to themselves. Now we know that they all are only man's attempts to "feel after and find him who is not far from every one of us." And Christianity itself is as much, as truly, as completely, a "natural" religion as any one of them all. In so far as it is superior to them, it is not by virtue of "revelations" or "incarnations" or "infallible books" or "miracles,"—which it shares with them all,—but by virtue of the fact that it has attained to a larger possession of the natural, eternal truth, which is the soul of the nature of things. In no supernatural way, then, has God chosen anybody; and in no arbitrary way has he left anybody to wander in darkness. The divine comes into all human life as fast and as far as brain and heart and character make way for it.

A list of the names and the works of those who have fought and won this critical battle would alone fill my manuscript, and to read them would take all my time. But the battle is won; and henceforth the free and fearless and loving study of all religions is not only the right, but the duty, of all lovers of truth and of God.

IV. The next great epoch of advance hinges on the very modern science of geology. This battle of truth with tradition has been fought out within the memory of living men. Its turning-point was the first chapters of Genesis, Biblical chronology, and the age of the earth.

Tradition said the earth was a little less than six thousand years old, and was created in six days. I need not trouble you with the argument, for the battle is won all along the line.

When a traditioner faces a new discovery that threatens one of his strongholds, the first thing he does is to ridicule it. Then he bitterly fights it as impiety. But, when he finds it is established, he goes to work to reinterpret his books, and ends by claiming that these same books have always taught it. So, at the last, he may even try to discredit and belittle the work of the discoverer.

The sticklers for Genesis have already found out that six days always meant six periods of a most elastic and indefinite duration. And the words of Moses—which are not those of Moses at all—are being tortured and twisted into anything but their natural shape, in the endeavor to make them "fit into" the natural order of the creative plan. But it has always seemed to me a curious kind of "revelation" that does not reveal a thing until after it has been found out in some other way.

But all this kind of work is childish. Men, with something better to do, cannot stop for it. Why must God's demonstrated truth wait for the interpretation of a wholly unknown writer, who is only telling the childish traditions of a barbaric Hebrew tribe, whose stories were shared with the Assyrian, the Babylonian, and the other branches of the Semitic race?

It is at last conceded that the rock-leaved

book of God is as holy as the traditional tables of Moses, that the writing here is God's, whatever be true of any other, and that to this alone must we go for the word of final authority. Now and then, it is true, some belated "Brother Jasper" lifts up his voice; but his is even interesting only as a curious survival. The inconceivable antiquity of the earth and its natural growth into its present condition through countless ages is become a commonplace of thought.

V. One more event that marks an epoch must be noted. This one alone compels a complete reconstruction of theological thought.

The traditional story starts with Eden and with the fall of man from a perfect condition. All the evil of the world is traced to this. To redeem from this have come into existence all the churches, with all their plans of salvation.

But now it is discovered that man has been on the planet from one hundred to three hundred thousands of years, and that, instead of having been created perfect, he has been naturally evolved from lower forms of life.

As some Unitarians even question whether this is *knowledge*, I will quote from myself (see *Every Other Sunday* for Feb. 1, 1891) by way of suggesting a few points in evidence:

In September, 1876, Prof. Huxley gave three lectures on "Evolution" in Chickering Hall in New York. In closing his second lecture, he said, "In my next lecture I will take up what I venture to call the *demonstrative* evidence of evolution." Toward the close of this third lecture, he declares: "The doctrine of evolution at the present time rests upon *exactly as secure* a foundation as the Copernican theory of the motions of the heavenly bodies. Its basis is *precisely of the same character*." (Italics my own.)

In a letter dated Oct. 29, 1890, Mr. John Fiske writes me, "I don't know of any living scientific man, of any account, opposed to Darwinism as a whole, though of course there is, as there ought to be, much diversity as to *subsidiary* questions."

To look for a competent man who is an anti-Darwinian is like looking for "snakes in Ireland."

I now wish to put the matter in my own way, and appeal to all careful thinkers as to what position they *must* take. It does not seem to me an honestly open question to one competent to see the issue. Let us see.

Man is here on this planet: we know he has not been here always. Then he got here somehow. How? There are just three thinkable ways. We will suppose,—

(*a*) That he may have been instantaneously created; or,

(*b*) That he may have been born of parents *very much unlike* himself,—for example, as though a dog were born of a horse; or,

(*c*) That he was born of parents *slightly unlike* himself,—that is, that he was developed, by gradual modifications, from lower forms of life.

Now, let every careful and serious thinker note that these *first two* ways have *not one single shred or scrap of proof* in their favor. The last (which is Darwinism) has a *very large* and *constantly accumulating* body of evidence on its side. Indeed, the proof is what Prof. Huxley calls "demonstrative."

And now comes in a bit of what Prof. Huxley would call *the higher ethics*. In his first lecture in New York, he says (speaking of scientific men in general), "We have a way of looking upon belief *which is not based upon evidence*, not only as illogical, but as *immoral*."

As between three "theories," two of which have *absolutely no evidence* and one of which has *at least a good deal*, I confess it is amazing to me to see any honest and clear-headed man hesitate. All the truth that is known points one way, and no truth points in either of the other ways.

From the establishment of the antiquity and the natural descent of man what follows? Why, this,—that there has been no fall. And from that it further follows that the whole system of theological machinery for delivering him from what has never happened is uncalled for. This does not mean that religion is to perish from the earth, but only that the old type of religion is to pass away. What is needed henceforth is not "salvation," but education. Man needs to be taught and trained into a knowledge of his divine sonship, his divine environment and his divine destiny.

To write out fully the course of this religious growth, to point out all its steps, would be to write the history of civilization. So I have chosen to mark only those great epochs of discovery which have necessitated this growth. Movable types, the steam printing-press, and the telegraph have made possible the wide diffusion of knowledge. The mariner's compass, the application of steam to navigation,—these, with the invention of gunpowder, have broken down barriers and opened up to investigation all the earth. The triumphs of discovery have developed confidence in the power not

only, but the rights, of reason. And this has resulted in a new spirit of toleration. Doubt has ceased to be sin; and the world is learning that what can be proved to be true does not need the thumbscrew, the rack, or the fagot to back it up. It is only ignorance or fear that persecutes; for truth is its own vindicator. Religion has been engaged in an earthward pilgrimage, and is coming to think that character to-day carries in its hands the keys of the future. Life here, more life, fuller life, truer life,—this is its great aim. Not that the future is coming to be less important, only that we are learning that the preparation for the future is not magical, not sacramental. It is one God everywhere, and right relation to him now is the best preparation for right relation in any possible world to come.

It is to the world's liberators that we owe the grand results already attained, and the grand promise of the future. Many of them were building better than they knew, and were helping on results from which their modern followers still shrink with dismay. Huss, Wyclif, Luther,—we are no less grateful to these than to the brothers Socinus, Vanini, Servetus, and the brave souls that Huss and Luther would have abhorred. We owe much to Wesley, as well as to Lindsay and his Unitarian followers. And let us not forget to-day to pay our tribute of loving admiration to Channing and his brave compeers. The position which Parker holds to-day is a most striking illustration of the rapid growth of modern thought. His famous sermon on "The Permanent and Transient in Christianity" was enough to lead nearly all the Unitarians, even of his day, to turn their backs upon him. Now that same sermon might be preached in many an "orthodox" pulpit, and be passed over without serious comment. John Weiss met me on the street one day, when I first came to Boston, and said, "Savage, you ought to be grateful to me and the rest of us who have been killed *to make way for you.*" I *am* grateful, and the debt of gratitude I gladly always pause to pay.

As we stand here, then, on the summit of the years, with the grand accumulations of the past making the foundation on which we stand, what is the outlook? the outlines of what can we see ahead?

1. Political freedom is won. The one thing we must specially guard against, in the near future, is the danger that freedom, in the hands of a mob, does not lead to a mob tyranny worse than the tyranny of one.

2. We have gained so marvellous a mastery of the forces of nature and the resources of the earth as ought to lead to such an industrial prosperity as the world has never known. I believe we shall find a way to work out this problem.

3. The religious ideal has reached a point where we are able to say that ethics is only the human side of religion and religion is the divine side of ethics. The moral ideal is coming to so dominate the life of man that more and more shall social injustice become a thing of the past.

4. And religion itself, instead of shrinking and fading, is coming to fill ever a larger and still larger part of life. Spiritual insight deepens, and we are coming more and more to see that we are the finite children of the infinite Spirit and Life. The end of life is more and more discerned to be the culture and development of the soul.

And, as our eyes cease to be dazzled by the frequency and brilliancy of physical discoveries, we shall more and more see that the *man* who discovers and uses natural forces is more than all his physical tools and weapons, and that *he*, and not *they*, is the one worthy object of our care. Then, when immortality is clearly seen,—as I feel sure it will be,—the earth, past and present, will be recognized only as a training-school for the grand career that stretches out along star-lighted pathways to such grandeurs as eye hath not yet seen nor ear heard.

I bend my ear and listen: far away,
From down the ages past, I hear the cry
That wails the sorrow of humanity.
And, 'neath tradition's ever-shifting ray,
That o'er the moving shadows seems to play,
Dim outlines loom. Then, as they come more nigh,
They shape themselves to purpose; and, on high,
Is star of leadership that fronts the day.

Then, as I turn and face the flush of morn,
I hear man's wail to notes of victory turn,
And see the hindering monsters 'neath his feet.
So, child of hope, a new, great strength is born,
That how to shape a perfect earth shall learn,
And thus the promise of the years complete.

GIVE THOU!

Give to the world your noblest and your best!
Keep to yourself all lower thoughts,—your crust,—
But bid your brother to the royal feast:
Give him your best, but keep yourself the least.

Give to your world your noblest and your best!
Keep you well-spread the table of your mind.
Enrich your heart to satisfy the soul,
That to the faint and weary you may dole.

Give to the world your noblest and your best!
Freely you have received, then freely give.
Call all men "brothers," and stretch forth your hand
To share the foothold where you have your stand.

Give to the world your noblest and your best!
Be not the stagnant pool that but receives.
Make you an outlet, let your waters run,
Reflect your heaven above you, and the sun.

Give to thy world thy noblest and thy best,
O ye exalted and enraptured souls!
Remember us who labor toward the light,
And lend thy soul to turn to day our night!

ROSALIE CHILDS.

Hyde Park, Mass.

*JAMES FREEMAN CLARKE.**

It is now three years since our greatly beloved and honored James Freeman Clarke left us. No man was ever more missed from our Unitarian household. Yet he did not cease to speak when he disappeared from sight. Besides his many well-known books, some of which keep all their first freshness and interest, two new ones, essentially finished when he died, have since been published; and his wife and daughter have selected from his manuscripts quite a large number of individual sermons, and issued them from time to time in pamphlet form. Thus some new and welcome word has come to us from him every few weeks since his departure.

Best of all, we are now given a biographical volume, edited and in part written by his lifelong friend, Edward Everett Hale, which brings him back to us almost in person.

The first part (about eighty pages) of this book is an autobiography, written by Dr. Clarke near the close of his life. It comes down in its narrative to his thirtieth year, the beginning of his long career in Boston. This portion of the volume is in the highest degree charming and satisfactory. The chapter by Rev. Samuel May upon Dr. Clarke's Anti-slavery Work is also excellent, though it repeats some things found in other chapters. The rest of the book is made up of extracts from Dr. Clarke's journals and letters, and of biographical and descriptive material from the pen of Dr. Hale, and is all good, though one cannot but wish there were more of it. Dr. Clarke's life was long and full and rich, and had a close connection with an uncommonly large number of interesting persons and important movements, and hence afforded material for a biography of rare wealth of interest. The biographer does not seem quite adequately to have appreciated this. One finds himself constantly coming to matters about which he wants to know more,—interesting and important parts of Dr. Clarke's life and work which are left almost a blank.

However, in these busy days, it is doubtless better for a book to be too short than too long; and certainly Dr. Hale has given us a volume that is thoroughly delightful, even if it is not so complete as could be wished.

James Freeman Clarke was born in 1810. His early life was spent in or near Boston in the family of his grandfather, Rev. James Freeman,* the well-known minister of King's Chapel, after whom he was named, and from whom he received his earliest education. At ten he went into the Boston Latin School, then through the literary department of Harvard College, from which he graduated at nineteen. His earlier thought had been to study law; but he changed his mind, and decided upon the ministry,—a decision for which he was always glad. Continuing his studies for three years in the Divinity School, he was ready for his life-work at twenty-three.

Where shall he begin that work? So far he has lived only in Boston and its neighborhood. He wants to see more of the world. He longs to try his powers in new fields. The vast West beyond the Alleghanies is just revealing its boundless resources, and inviting the most enterprising

*Autobiography, Diary, and Correspondence, with a chapter on his Anti-slavery Work by Rev. Samuel May. Edited and supplemented by Edward Everett Hale, D.D. With a steel portrait. Crown 8vo. $1.50.

*Not really his grandfather, though Dr. Clarke habitually spoke of him as such.

spirits of the East to share in its splendid possibilities. A call coming to the ardent young minister to settle with a newly formed Unitarian society in Louisville, Ky., he promptly accepts it, and sets out for his distant and untried field of labor.

Here he stays seven years, till he is thirty. Then he goes back to Boston, organizes a new church on a broader and freer plan than any existing there at that time, and enters upon that career of almost fifty years of marvellous activity and influence in that city, which continues until his death, and which is broken only by a single temporary absence of two or three years, caused by impaired health.

Such is a skeleton outline of the career of Dr. Clarke. Let us now attempt to fill in a little of the rich life.

Few boys are so fortunate in their early education as was he. Up to ten he did not go to school, but was taught regularly every day by his wise and gifted grandfather, who seems to have had a deep insight into the minds of children, and to have been a hundred years ahead of his time in his theories and methods of education. Every study he took up he made alive and as fascinating as a story to his pupils. Even Latin, which boys are likely to hate more cordially than anything else, never became drudgery for a moment under his skilful guidance: rather was it an ever fresh and varying journey into the wonderland of a new life, a new civilization, a new world of men and things and thought.

Dr. Clarke gives us a sketch of his grandfather's methods of instruction. "After breakfast each morning," he says, "he taught my elder brother and sister and me Latin, Greek, and mathematics. I did not know at the time what a wonderful teacher he was. . . . In the first place, he made our studies interesting to us. Next he removed all unnecessary difficulties, and required us to learn only what was essential. . . . Before I was ten years old, I had read a good deal of Ovid, some odes of Horace, a little of Virgil, the Gospel of Matthew in Greek, and had gone as far as cubic equations in algebra. I also had read through the History of the United States, Hume's England, Robertson's Scotland, Ferguson's and Gibbon's Rome. I can repeat to-day, after sixty years, many passages of Ovid, and at least three odes of Horace, which I committed to memory before I was ten. Nor was I aware that I was doing a great deal, for the study was made almost as entertaining as play. . . .

"Such studies left plenty of time for outdoor exercises. With my brothers and cousins I learned to ride on horseback with and without a saddle, to swim, to skate, to make bows and arrows and slings, and shoot with them, and to practise all the other athletic sports which boys love.

"We went to find distant ponds and rivers in which to catch perch and pickerel, and we even rediscovered the speckled trout in some brooks whence they had been thought to have disappeared long before. What happy hours we passed roaming through the woods, clambering over ledges of gray rock, or floating in boats on the omnipresent Charles River, which nearly encircled Newton [where was my home]!

"Amid these studies and amusements there was still time enough for reading. . . . Walter Scott was writing his novels, and whenever a new one appeared it was brought from Boston, and read aloud in the family circle. . . . I still think there are no novels like those,—so full of character, adventure, picturesque incident, and with such an atmosphere of sunshine and good health throughout. Under that magic pen history became living, and the past was present. *We* were crusaders, *we* were the outlaws, *we* the heroes. Each Waverley novel was a new joy. . . . And Scott's poems were full of delight and cheer. Their lyric flow, their manly tone, their generous sentiment, lifted us into a blessed region of ideal beauty.

"There was an old chestnut-tree in the pasture, in which I had arranged a seat; and there I often sat, surrounded by the thick, shady branches, and read the most interesting books I could discover in my grandfather's library."

Dr. Clarke's preparation for his life-work was uncommonly good. It consisted partly in the excellent early training, so natural, so healthy in every sense, so inspiring, which he received in his early boyhood, in the home of his grandfather, partly in the many-sided education he got from the Boston Latin School, Harvard College, and the Divinity School, and partly from those invaluable seven years in Louisville, the far-

away Western frontier city, where everything was formative, and where he was thrown so absolutely upon his own resources.

In college he was faithful, but not brilliant. He stood well in his classes, but not at the head. He was active in all athletic sports, was frank, open, generous, manly, a general favorite with his classmates. He did much reading in the library, especially in the direction of general literature. A little later, when in the Divinity School, he became much interested in German literature, which was then almost unknown in this country. Goethe, especially, he read with enthusiasm for some years.

He always felt that the years of his college life were very important to him; for, though some of the instruction he received was about as mechanical and worthless as it could be, yet he came in contact with a few real teachers whose influence he felt all his life, and the very atmosphere of the college, and the outlooks in a thousand different ways that he obtained there into the great many-sided world of knowledge, and especially the close contact through the college years with the bright, eager, earnest young men, from many different parts of the country and from all walks of life, he felt to be invaluable. Near the end of his life he wrote down this judgment: "I have observed that the chances of success in the world are much in favor of one who has been through college. He gets a certain mental discipline, a power of self-control, a balance of faculty, and an insight into character, which are very helpful."

Young Clarke was especially fortunate in the large number of noble associations he formed in early life. His class in the Boston Latin School contained some exceptionally fine and strong characters, boys who later became men of eminence and honorable worth. His class in Harvard was one of the most famous that has ever gone out from that institution, including Oliver Wendell Holmes, Prof. Benjamin Peirce, the great mathematician, Judge B. R. Curtis of the U.S. Supreme Court, George T. Bigelow, Chief Justice of Massachusetts, W. H. Channing, and others of almost equal eminence.

In the Divinity School he made some intimate, lasting, and important friendships, among others those of Frederic H. Hedge, William G. Eliot, and Henry W. Bellows.

Emerson was at that time a young man just beginning to attract attention by reason of the serenity of his spirit and the independence, freshness, and strength of his thought. Under his influence Mr. Clarke soon came. Dr. William Ellery Channing's power he felt deeply. The two Henry Wares, senior and junior, Dr. Palfrey, Prof. Andrews Norton, and Margaret Fuller, were some of the other strong and noble characters whose acquaintance had a formative influence upon him in his young manhood.

He entered upon life at a time when there was much to awaken the enthusiasm of noble young men.

German literature was just beginning to open its treasures to the scholars of this country and England. Locke's mechanical philosophy was beginning to fall into decay, and in its place was rising another more idealistic, that gave more room for the soul and its powers.

In theology, the old hard Calvinism was breaking down, and the new and inspiring doctrine of the dignity of human nature, which Channing had been preaching with such winning power by tongue and pen, was finding a wide acceptance.

There was a wide-spread awakening of the spirit of philanthropy, and a general feeling among the leading and freer minds of the time in Boston and New England that better things were coming for men, for religion, and for society.

All this had its influence upon young Clarke, and caused him to enter upon his life-work with noble consecration and high hope,—none too high or noble, however; and be it said to his honor and praise that he carried the same unflagging hope and lofty consecration throughout his entire life.

I must pass by the work of the ardent and to him eventful years that he spent in the West. Without that experience, however, it is hardly possible that he could have attained the remarkable command over all his powers, the clearness, directness, and popular effectiveness in speech, and especially the ability to meet and influence all classes, which he manifested in so marked a degree in all his later years.

The greatest single act of his history was the organization of the Church of the Disciples, Boston. This gave him a centre of activity, a throne of power for the rest of

his life. Think of such a man having a career of forty-eight years in such a city as Boston! We can but exclaim, Fortunate man! fortunate city!

Dr. Clarke's Boston work was of four kinds:—

1. First, that which he did as preacher and pastor of his own church.

His church was unique in several respects. It was organized and always maintained as a free church; that is, with no sold or rented pews, but with its expenses paid by voluntary subscriptions. It had congregational singing, and no choir. It was thoroughly democratic; or, better, it was thoroughly Christian in spirit, with no caste feeling in it: all, rich and poor, were made to feel equally at home in all its gatherings. It was always particularly active in philanthropies and reforms and good works of every kind. It had no formulated creed, but was held together by the common aim of Christian worship and doing good and by the sentiment of personal loyalty to Christ as the great teacher and pattern of life.

Perhaps Boston never saw a nobler band of Christian workers than Dr. Clarke gathered around him and kept around him to the end. His own spirit of unselfish, large-hearted love for humanity was a lodestone that drew to him men and women of like generous impulses. Dr. Clarke was no wild visionary, running after every will-of-the-wisp scheme that called itself a reform. Neither were the people associated with him of that class. On the contrary, they were an uncommonly clear-headed and practical people. But they were in earnest, were living for more than the meat that perisheth, were not blinded by appearances, despised shams and fashion in religion as much as anywhere else, and dared to stand for what they believed to be right, whether others stood with them or not. It soon came to be understood that there was at least one church in Boston where any really worthy cause, no matter how new or unpopular it might be, would be sure to find friends and a chance to be heard.

The religious spirit of the church was always very sweet and tender. In it religion was not a profession, but a life. The services on Sunday were simple, but always full of the spirit of hope and love and devotion. The family feeling was strong in the church. The congregation came not from any one district, as was the case with most churches, but from all over the city. The Sunday meeting was a glad reunion of the scattered members of the household, in the common church home, for communion with one another and the dear Father of all.

The Sunday-school was large, and in it Dr. Clarke took a great interest and made himself a great power. There were no regular Sunday evening services, though there were often Sunday evening meetings of one kind or another.

Dr. Clarke always had on hand one or more classes for young men and women, or for persons older, sometimes in the Bible or other strictly religious study, sometimes in literature or history, which he never failed either to make interesting or to fill with the religious spirit. These oftenest came on Monday night.

There was always a "Wednesday evening meeting," which came to be as much a feature of the church as the Sunday morning service itself. Some of these Wednesday night meetings were prayer-meetings; others took the form of conversation meetings for the earnest discussion of all kinds of questions pertaining to the religious life, and to the practical charities, philanthropies, and reforms of society.

I have referred to a temporary breakdown in Dr. Clarke's health. It came when he had been carrying on his Boston church about ten years. For nearly three years he was obliged to give up his work. One winter he lay sick in Boston, one winter he spent in Southern Italy, the rest of the time he was in Meadville, Pa., where he had married his wife. Here for about two years he lived quietly, taking long walks over the hills, studying and reading as much as he was able, writing one or two books, and most of the time preaching at the church on Sunday, but not taking much responsibility, and making it his main business to rest and get back the strength that he had lost by his severe illness.

It was not strange that during his absence from Boston the place of worship of his society was sold; but the society did not give up the thought of his ultimate recovery, and of having him back as their pastor again. When his health returned, he went back, re-established his church on the same basis as

before, and resumed his work. The Indiana Place Chapel was soon built. In a few years this was too small, and its place was taken by the edifice on Brookline Street, corner of Warren Avenue, where he preached until his death.

So much for Dr. Clarke's work as preacher and pastor of the Church of the Disciples.

But this was only one part of his labor,—perhaps not even the largest part.

2. Though the broadest and least sectarian of men, he did a large and important work for his denomination. He was a Unitarian from conviction, because he believed Unitarianism to be the freest, the simplest, and the most reasonable form of Christianity. And so he felt sure that he ought to do all in his power to give its liberating and beneficent gospel to others. To this end he was always ready to go wherever an opportunity opened to preach the truth as he saw it, as well as always ready to give a reason in private conversation for the faith that was in him. He often preached in the Boston theatres. Calls almost innumerable came to him to speak in all parts of New England and beyond. Few men in our ministry preached so many ordination and installation and dedication sermons. Few were sent for so often to speak at conferences and conventions. For several years, beginning with 1867, he was a part-time professor in the Divinity School of Harvard College. Here he gave lectures on "Ethnic Religions," "Comparative Theology," "Christian Doctrine," "The Roman Catholic Church," "The Apostle Paul," etc. Out of these lectures grew several of his books. In 1859 he was chosen secretary of the American Unitarian Association. At our national anniversaries nobody was listened to with more deference and pleasure. In our denominational councils nobody was more trusted. For twenty-five years before his death he was generally looked upon by the orthodox denominations as our most representative Unitarian.

3. A very important part of Dr. Clarke's work in Boston was that which he did as a citizen, a Christian, and a man, entirely aside from his church or denominational relations. He was too broad-minded and large-hearted to be shut up in his sympathies and interests to any denomination, even the widest and freest of all.

He was deeply interested in education. During his seven years at Louisville he had labored constantly for the elevation of the character of the schools there, and for one year acted as superintendent. Coming to Boston, he threw himself into educational work just as earnestly. In 1863 he was appointed by Gov. Andrew a member of the State Board of Education, a position which he held six years, when his other duties compelled him to resign. For many years he was a trustee, and one of the most active, of the Boston Public Library. Nearly all the latter part of his life he was one of the overseers of Harvard College.

His conception of religion was one that bade him carry it into practical life. He had no interest in a religion good only for Sunday and church. He wanted one good for the home and the shop and the bank and the street and the school and the court-room and the caucus and the legislature. He said, That is a mock Christianity that does not make good husbands and wives, good neighbors, good citizens, good employers and employees, good voters, good members of the municipal council, good law-makers, State and national. And so he took an active part in all public movements, educational, social, moral, political, trying to carry honor and high motives into all.

No man was more patriotic, and no man was less a blind partisan. He said: No "machine" can control me: no party can "boss" me. I will accept no principles that I do not believe, and support no men that I do not honor and trust, though party whips crack about my ears never so loudly. "A bolt is always in order." Thus, by taking this brave and manly stand, he was able to exert an influence for purity in politics scarcely second to that exerted by any man in his State.

His history through all the anti-slavery struggle was a most honorable one. By his years of life in the South he learned thoroughly what slavery was. Even while in Louisville, he did not hesitate to let himself be known as an anti-slavery man. In Boston his anti-slavery attitude was clear. He never went so far in his denunciations of slavery as Mr. Garrison did; but his tongue and pen were ever at the service of the slave, and Garrison and Phillips and Sumner understood that they had no stancher friend or truer ally than James Freeman Clarke.

No man was a better friend to woman than he. From a very early day he advocated woman suffrage; and always his influence was given in favor of extending to her the fullest educational advantages, opening new vocations to her, and giving her the same wages for the same work as to man.

He was greatly interested in the freedmen after the war, and did much for them.

The cause of peace was always dear to his heart.

The newsboys, the bootblacks, the child waifs of the city and the State, discharged prisoners, the blind, the deaf and dumb, the poor, the cruelly treated horses on the street, all had a friend in him. There was hardly a movement of beneficence or moral or social reform in his day in which he did not have a part. The famous sentence of the Roman Terence might well be applied to him,—"Homo sum; humani nihil a me alienum puto."

4. One other exceedingly influential part of Dr. Clarke's work remains yet to be mentioned. It is that which he did with his pen.

He was all his life not less active as a writer than as a preacher. For several years of his Louisville life he was the editor of a monthly magazine, entitled the *Western Messenger*, for which Dr. Channing and Emerson wrote. Later he was editor for a time of the *Christian World* in Boston. The files of the *Christian Examiner* (magazine) contain not fewer than twenty-nine articles from his pen; the *Atlantic Monthly*, nine; the *North American Review*, nine; *Old and New*, four. We have from him more than a hundred sermons or articles in pamphlet form, and, most important of all, thirty bound volumes of his published works. All this besides the almost numberless articles contributed by him to the *Christian Register*, the *Christian Inquirer*, and other papers, and five hundred sermons printed in the Boston *Saturday Gazette*. It would seem as if this alone were a sufficient life-work for one man.

His writings that have had most influence of course are his books. I must say a further word about these.

The first published of his books was a translation from the German of De Wette, and is entitled "Theodore; or, The Sceptic's Conversion." It appeared in 1841. In 1860 he gave us another translation from the German; namely, Karl Hase's "Life of Jesus."

The book that has perhaps had the widest circulation of any he has written is his "Orthodoxy: Its Truths and Errors," a remarkably candid, fair, and able examination of the leading doctrines of orthodox Christianity.

Perhaps his most scholarly book, and the one that cost him most labor, is his "Ten Great Religions." We have no other work in the language that comes anywhere near equalling this as a concise account of the leading historic religions of the world. It has had a very large sale. Later he followed it with a second volume somewhat more analytical and philosophical in character. This is good, but not equal to the first.

A book of great practical interest, very popular and likely to continue so, is his volume of lectures on "Self-culture." I know of no more valuable book to put into the hands of a student or young person.

He has a novel, entitled "The Legend of Thomas Didymus, the Jewish Sceptic," which is a very interesting, graphic, and instructive portrayal of the times of Jesus and the leading events of his life.

We have, in all, six volumes of Dr. Clarke's sermons, all of them in a rare degree practical, spiritual, helpful.

He wrote a "Manual of Unitarian Belief," which is widely used in our Sunday-schools and Bible classes.

To put into the hands of one inquiring about the liberal faith, I know of no book better than his little volume, "Essentials and Non-essentials in Religion."

He has a little book on practical astronomy, entitled "How to find the Stars"; a book of travel, called "Eleven Weeks in Europe"; a charming memoir of Margaret Fuller, written in connection with William H. Channing and Ralph Waldo Emerson; a collection of translations in verse, entitled "Exotics"; a very interesting book of "Memorial and Biographic Sketches"; another equally interesting of historical essays, called "Episodes and Events of Religious History"; a small volume of lectures, entitled "Anti-slavery Days"; and half a dozen books of a theological character, which are

widely read, among them his "Christian Doctrine of Prayer," "Christian Doctrine of the Forgiveness of Sin," "Steps of Belief," and "Ideas of the Apostle Paul."

Of course, some of these books are already passed by; but most of them are not. Most of them show no sign of losing their interest. Indeed, there are few religious writers whose works have so steady a sale.

In this connection, I ought to mention the excellence of those tracts, pamphlets, and single sermons which have appeared in so large numbers from his pen, the object of which has been to set forth in popular form the Unitarian faith. For this work he had unusual gifts. He wrote with a simplicity, a candor and honesty, a respect for the opinions of others who differed from him, a clearness, a fulness of illustration, a warmth of religious feeling, a nobleness of spirit, that always gave his tracts great popularity, and made him perhaps the most convincing setter-forth of our doctrines and principles, at least to persons educated in Orthodoxy, that we have ever had. If I were to select what seems to me the most effective plea for our faith, for the average mind, that we possess among all our denominational tracts, it would be Dr. Clarke's "Why am I a Unitarian?" His "The Theology of the Future," a tract circulated very widely in England, and others, are nearly as good. It is a very great gift to be able to present religious truth with such winning and persuasive power.

Taken all in all, I doubt if Dr. Clarke has not done more to broaden and sweeten the religious thinking of our time, and more to disseminate a knowledge of Liberal Christianity among the people, than any other writer except Channing.

Dr. Clarke's reading was wide, and his memory was so retentive that the world's literature and history were at his command to a remarkable degree. He made easy use of four languages, German, French, Latin, and Greek, besides his own. He was a persevering and careful student of the religions of the world, as shown in his books on that subject. His Biblical and theological learning was large. He was something of a specialist in astronomy.

As a preacher, he was not eloquent in the common acceptation of that word; but he was interesting, persuasive, and inspiring in a high degree. Less sustained than Channing, less powerful than Parker, less glowing than Bellows, taken all in all, he was hardly less popularly effective than either. He spoke with great freedom without manuscript or notes, and much of his speaking was always done in that way, though in his later years he generally wrote his sermons, largely because then they were ready for the printer. Few preachers have such power of adapting themselves to all occasions and all classes of hearers. He could speak with almost equal effectiveness to his morning congregation and to his afternoon Sunday-school, in a prayer-meeting and in a political convention, before the Massachusetts legislature and before the divinity students at Harvard, in Music Hall packed with an audience of as high culture as America could afford and in a Southern school-house to a company of freedmen who could neither read nor write. Such adaptability, such many-sided power, is very rare.

I close with a few words about the man himself, who was ever more and better than all he did or said.

During his Louisville life Mr. Clarke married Miss Anna Huidekoper of Meadville, a very superior woman.

He had several children, only one of whom, I believe, passed on before him. His home was always a delightful one, full of love and trust and happy labor.

His relation to the people of his church was always very close and tender.

He had a wide circle of faithful and devoted friends who loved him as a brother. How could it be otherwise, with so warm, sincere, and generous a nature?

He loved children, and they loved him. Few men could be so entertaining to the young. He had an inexhaustible wealth of stories drawn from literature and history and life, which he delighted to tell and could tell in the most charming manner.

He had in him a very rich vein of humor.

In his nature he was singularly hopeful, perhaps increasingly so as he grew older.

He always worked hard, but never worried over his work. This absence of worry he declared was the secret of his generally good health and his ability to do so much.

He had great faith in men. To a young minister who asked his advice he said, "Trust your people: always expect the best

things from them, and this very confidence in them will help make them worthy of your confidence." So the young minister found it. So everybody finds it. There is nothing that so helps any of us to be our best as to have others trust us and expect worthy things of us. Dr. Clarke gave men large confidence; and they seldom deceived him, but, under the influence of his noble trust, lifted themselves up to nobler manhood and womanhood. He had a large and loving charity, and sympathies warm and wide.

He had a forgiving disposition. He seldom received an injury; but, if he did, he could not remember it against the doer. Yet he was not weak: he was strong. He had rare command over himself. He had great influence over others. When there was occasion for bravery, no man was ever more brave. The opposition of foes, the unpopularity of a cause, could not drive him an inch from the post of duty. To him one with God was a majority.

Illustrations of this in his life are numerous. I will mention only two, one of which occurred early in his career and the other near its close. The former was his attitude toward Theodore Parker, whom he treated in a most brotherly way, and invited to an exchange of pulpits, at a time when to do so brought much criticism upon him, and the loss of influential families from his church whom he could ill afford to lose. The latter was his kind and tender but strong condemnation of the action of the Western Conference at Cincinnati in 1886, in refusing to commit itself to either a Christian or a theistic position. Such a refusal he felt to be not only weak and misleading, but essentially dishonest. Hence, though some of the leaders in that action were men whom he particularly loved, he did not hesitate to speak out the brave, clear word which he felt loyalty to truth demanded, even at the risk of alienation of friends.

Dr. Clarke was an ardent lover of nature. The trees and flowers at his beautiful home at Jamaica Plain were almost like children to him. When the elms which he had planted grew so large that some of them had to be cut down, he went away for a few days to avoid the pain of seeing them removed. His love for the mountains and the sea was almost a passion. In his last years, to sit on his cottage veranda at Magnolia Beach and gaze out over the vast and ever-changeful ocean was a delight that words could not express.

Above all, he was a man of constant, sweet, and beautiful piety. The sense of the loving presence of God was the very joy of his life. The world was his Father's house; and all his tasks were a delight because they were done for God and his fellowmen, both of whom he loved so deeply.

He never lost interest in his work, and never grew old except in body. He was eager in his studies, eager in making new plans, to the end. He wished to postpone death as long as he might, because the world to him was so beautiful, and he loved his home and friends so well, and there was so much work to be done in overcoming evil and helping on the good. But he was no afraid to die. To him

> "Death seemed but a covered way
> Which opens up to light,
> Wherein no blinded child can stray
> Beyond the Father's sight."

A few weeks before the end came, while he was calmly awaiting its approach, he wrote a very beautiful poem, entitled "Protecting Shadows." I cannot do better than close with a few of its lines. It expresses well his sense of God's nearness, and of that loving care which had always been over him, and which he knew would be over him forever, in sickness and health, in life and death, in time and eternity.

"Beneath the shadow of the Great Protection
The soul sits, hushed and calm.
Bathed in the peace of that divine affection,
No fever-heats of life, or dull dejection,
Can work the spirit harm.

"Be happy, then, my heart,
That thou in all hast part,—
In all these outward gifts of time and sense,
In all the spirit's nobler influence.

"Be happy now and ever,
Since from the Love Divine no power the soul shall sever:
For not our feeble nor our stormy past,
Nor shadows from the future backward cast;
Not all the gulfs of evil far below,
Nor mountain peaks of good which soar on high
Into the unstained sky,
Nor any power the universe can know;
Nor the vast laws to whose control is given
The blades of grass just springing from the sod,

And stars within the unsounded depth of heaven,—
Can touch the spirit hid with Christ in God.
For naught that he has made, below, above,
Can part us from his love."

Such was the spirit of trust in the infinite Wisdom and Goodness over all and at the heart of all, that breathed through the whole life of James Freeman Clarke, strengthening him in labor, comforting him in sorrow, giving almost a divine beauty and elevation to his character, and making him victor over death. J. T. SUNDERLAND.

Ann Arbor, Mich.

"MY FATHER KNOWS THE WAY."

Full many and many a weary mile
The doctor rode, and, to beguile
The dusty silence, took his son,—
Youth, Age's best companion.

The lad was tender-yeared, blue-eyed;
And, as he sat his sire beside,
One saw the Winter and the Spring
Strangely enough companioning.

The journey led them through a wild,
Rough country road; and there the child
Saw yawning ditches, deep and wide,
Flanking the path on either side.

Full narrow was it in the case
Two teams should meet there, face to face.
'Twould tax a cunning driver's skill
To pass, and keep the roadway still.

That were a task for daylight, too.
What would one, then, in darkness do?
"Get up there, Topsy! Speed your flight:
We must repass long 'fore it's night."

So spake the father; and the mare
Most nobly did her duty there,
And round and round the felloes spun,
And lower, lower sank the sun.

They reached the sick man's house at last,
When suddenly the sky o'ercast,
The wind arose, the chimney roared,
The lightning flashed, a deluge poured!

And, when at length the storm was spent,
No moon lit up the firmament:
Not even a star was shining there.
Heaven guide aright the storm-stayed pair!

In pity for his tender years,—
Forecasting, too, his childish fears,—
Knowing the peril of the way,
The two were kindly urged to stay.

The doctor could not. Others had
Their claims on him. "Not so the lad:
Let him remain," the matron plead,
And stroked the child upon the head.

"*Thank you. My father knows the way.*"
No words could coax the lad to stay.
And forth they went; and through the night
That simple trust led both aright.

O ye who seem the sport of Fate,
Whose way is dark and desolate,
Whose meat is tears, even yet "*for aye*
Your loving Father knows the way."

* * *

MEMORIAL HYMN.

MAY 30, 1891.

O God, our heavenly Father,
Throughout our country free,
A swordless army rises
And lifts its voice to thee.
No clash of arms, no war-cry
In all the peaceful throng:
Our only arms are flowers;
Our cry is prayer and song.

We breathe the names of comrades
Who, standing by our side,
For Freedom and for Union
So nobly fought and died.
From toil and pain and battle
Well have they won release.
We give them love and honor:
Thou givest rest and peace.

Thou carest for the lilies,
Thou see'st the sparrow's fall:
Some are by us forgotten,
But thou rememberest all.
The lonely graves and nameless,
Beyond the reach of ours,
Thy hand, in loving kindness,
Will crown to-day with flowers.

REBECCA PALFREY UTTER.

Cambridge, Mass.

REPORT OF THE BOARD OF DIRECTORS OF THE A. U. A.

To the Members of the American Unitarian Association: —

At the outset, your Board would call attention to the increasing breadth, variety, and amount of our work. That work extends from Hungary on the one hand to Japan on the other, and from Winnipeg on the north to the Gulf of Mexico on the south. It includes almost every branch of our activity, and inevitably grows with the years. Let us pass that work in review. We maintain, warm, and light headquarters for the use of the whole denomination. We furnish our literature to all who ask for it. We support preaching in college towns. We keep in existence old and feeble societies. We aid new societies in all stages of their growth, from the beginning of a useful

career up to vigorous self-support. We help young men to enter the ministry. We have engaged in some efficient work abroad. We have put into the field missionary superintendents, who both foster the old and create the new. We have given encouragement and help to those valuable parish and church organizations,— Unity Clubs, guilds, and church temperance societies. In addition, we laid a heavy burden upon our treasury to establish the Church Building Loan Fund, and have done what we could to promote higher life both at the South and among our Indian tribes. When we seriously consider how great is the extent, the diversity, and the importance of the work thus undertaken, the fifty-four thousand dollars which our parishes contribute, even when re-enforced by the twenty thousand dollars which we are compelled to take every year from our General Fund, seems to be, and is, a very inadequate sum with which to do it.

Let us now consider in detail each of the branches which we have thus enumerated. We maintain, warm, and light headquarters for the use of the whole denomination, and we do it at no little cost. What does that mean? This: that we have a place where all questions concerning the work can be brought; where our literature, both for young and old, can be found; where all our organizations, social, philanthropic, and religious, can be housed; where the various committees of our body can conveniently meet; and where a pleasant and central hall is open, free of charge, to all suitable gatherings,—a place, in fine, of ever-increasing denominational life. Do we regret that increasing life, whatever it may cost? Would we go back to our contracted quarters in Chauncy Street or Tremont Place? Rather it is possible that at no very distant day our ever-multiplying organizations may require an enlargement of the very building which at first appeared so commodious.

We furnish our literature, we say, to all who ask for it. Just how much does this signify? A great deal. Each year we send our books to twenty public libraries. Each year we give a copy of Channing's Works to two thousand ministers of other faiths. Each year we distribute hardly less than four hundred thousand of our tracts. What do we expect from this vast distribution? That every reader in these libraries will become at once a pronounced Unitarian? That every minister who peruses Channing will desert his old faith? That millions who read our tracts will come trooping into our churches? Not at all. Perhaps such a sudden change would not be salutary, either to them or us. But we do expect to do our full part to make everywhere both preaching and believing more rational and more humane. We do expect to furnish a spiritual home to many whom the old faiths have ceased to shelter, and to supply fresh spiritual inspiration where the old forms have no longer life and power. Let us note a few facts about this distribution of our literature. The parish in Atlanta in its infancy advertised that it would send our tracts to all who by letter should apply for them. The answer was applications from more than seven hundred Southern towns where Unitarianism was probably as little known as the Arabic tongue. Six tracts have been printed in Japanese: they have certainly found more than six thousand readers. A Boston parish selected Salt Lake City for a Post-office Mission campaign. An unexpected demand for our literature sprang up. Note the result. When our superintendent visited the place a few months since, he found the soil already ploughed deep and ready for the seed. And now every Sunday some four hundred men and women gladly gather to hear a minister of our faith, and as gladly pay all the cost of his services; while in the neighboring city of Ogden nearly an equal number are craving a like ministration. Such a result is almost of national importance. With such facts before us, who shall say that leavening is an outgrown process?

Again, we support preaching in college towns. This we know is a familiar statement, for the work itself dates back to Mr. Brigham's mission at Ann Arbor in 1866. But do we even now fully comprehend the importance of this work? Every year many hundreds of students who at no distant day are to be the leaders in all departments of human activity, who know little or nothing of our liberal faith, are thus brought more or less into contact with it, more or less into knowledge of it, and more or less into love of it,—often into close contact, into clear knowledge, and into warm love. Such work cannot be weighed in scales. Its results cannot be tabulated as you can tabulate the production of a factory. Still we are not likely to overestimate the influence. A great softening of religious opinions must come from it. The sway of pure and undogmatic Christianity must widen.

We keep in existence perhaps twenty old and feeble churches. These are historic churches, coeval with the towns in which they are, feeble because each generation sees its young and energetic people included in that vast movement of population which in our day is sweeping great numbers away from rural to city life. As a matter of sentiment, we do not wish such churches to die. As a matter of policy, we cannot permit them to die; for they are constantly contributing fresh life to our strong parishes. They dwindle that these may increase. But the duty rests upon something besides sentiment or selfish interest. It is part of the Christian obligation of the strong to bear the infirmities of the weak. In many of these declining towns it is becoming increasingly difficult to keep any of the higher influences up to the best standards. We see, from the discussions in teachers' institutes and from the resolves and debates in the legislature, that it is so in respect to education. It is equally so in respect to religion. Surely, it is a very small thing for us to do to see to it that the few churches which have fallen to our charge do not perish. We may not be able to change a great tendency, but we can build the wall over against our own house.

We are building up new churches. Some are just organizing. Some are on the verge of self-support. Some have passed over the line, and are doing their little part to aid others. At any rate, some eighty have been added to our list in the last five or six years. Why should we wish to build such churches? For this reason, if for no other. No religious body has the monopoly of good, and we do not claim it. But a genuine Unitarian parish does represent in a marked degree certain moral and spiritual tendencies. It stands with great distinctness for reason in religion, for righteousness in daily conduct, and for the use of religion to promote in this present world man's welfare and virtue. We wish, therefore, to create new parishes, wherever the conditions are suitable, because we hold that a sound Unitarian parish in any community furnishes some influences of its own which are for the bettering of man's lot, and of man himself. But there are other considerations which affect us in common with other religious bodies. Have we actually taken into our minds the simplest fact in our American life? In addition to the millions who are transported thither from the older countries, well-nigh all the natural increase of the Eastern and Middle States emigrates to the Mississippi Valley, to the rich country beyond that river, on to the Pacific Coast, and, we shall soon have to add, to the new centres in the South. As a result, great towns, such as it takes a century to produce in our older States, grow up in five years. Take a recent instance. How many of our people know anything about Fairhaven, Wash.? Six months ago probably not one of your directors knew even of its existence. Why should they? Two years back it was an unbroken forest. Yet Mr. Van Ness, our superintendent, writes, "Here is a city of ten or twelve thousand people, with stately brick warehouses and comfortable and elegant houses, into which all the conveniences and luxuries of modern civilization are fast coming." This may be a case of extreme growth. But there are hundreds of cases much like it. Now, what happens in this planting period? Every energy is tasked to get homes, to rear stores and factories, to build streets and sidewalks, to bring in light and water. That is, of necessity men are intensely drawn to the material side of life. We ought to be glad to join with other religious bodies in lifting the spiritual side up to its proper place in men's esteem. All the more we ought to be glad so to do, because amid the great changes of opinion which are characteristic of our times there are in such places many who, by every change of scene, have been enfranchised, and to whom we can best minister. At any rate, the record says that, almost without our will, at least twenty new Unitarian societies have come into being since last we met.

Within a few years we have organized a system of superintendence. Our elders can well recollect the time when the great bulk of our societies were in New England. A thin line of parishes, mostly self-supporting, stretched along the Atlantic Coast and the Gulf to New Orleans. Another thin line followed the canal through New York State, and found its outposts at Chicago and St. Louis. Under such conditions, good Father Briggs, by diligent correspondence and by the visits of brethren who went far afield, could exercise reasonable supervision. But times have changed. Our country has expanded, and our cause with it. There are more churches of our faith, twice over, on the Pacific Coast than there were then west of the Hudson. No doubt the modern sec-

retary travels a hundred miles where his predecessor did ten, and writes ten letters where he did one, and receives from distant parts far more visitors. Still the fact remains: the work has outgrown any one man's personal supervision. So we have five superintendents,—one for New England, one for the Middle States and Canada, one for the South, one for the Central West, and one for the Pacific Coast,—besides several of what may be called sub-superintendents, who are in part, at least, supported by local conferences, as indeed is the case with the superintendent for the Middle States. All these officers have more calls than they can answer, and more work opens before them than they can do. The only complaint we can make is that they are too efficient, that they create too much interest in our cause, that they make possible too many religious societies. For, however plain our duty to preach our gospel to every creature who wishes to hear it, that duty must be limited by the means intrusted to us. Twenty-five new societies within a few years have sprung up in the East, ten more in the Middle States and Canada, twenty-five or thirty in the Central West, twenty on the Pacific Coast; while in the South there are clear signs of an awakening life which in the next decade must add many societies to our list. Ought we not to be willing to sustain such work far more liberally than we do?

The Association is interested in two branches of work abroad,—first in Hungary, and second in Japan. Some years ago the British and Foreign Unitarian Association and our own agreed to pay each five hundred dollars annually to aid in the establishment of a Unitarian church at Budapest, the ancient capital of Hungary. This year what we might call a syndicate has erected in that city, on land granted by the government, a large block, in the centre of which is a fine church building. Mr. Ierson, the secretary of the British and Foreign Unitarian Association, who was present at the dedication of this building, gives a cheering account of the condition and prospect of the society. Not only has the parish at Budapest steadily grown in numbers and strength, but it has gathered in the country immediately around it no less than five of what they call "sister churches." Rarely, we can say, have such moderate appropriations achieved larger results. In addition, this annual gift keeps bright a pleasant bond of union between us and the ancient church of Hungary, and also our English Unitarian brethren.

The mission to Japan involves far larger financial considerations. It was entered into for various reasons. We had unused a fund dedicated to Oriental missions. A considerable number of our largest contributors were deeply interested in the plan. Last, and chiefly, the condition of the Japanese mind seemed to furnish an especially good opening for efficient work. Two years ago Mr. Knapp made a very encouraging report, showing that our word had been received with friendly interest by people of the most intelligent and influential classes. From ill health and other reasons, Mr. Knapp has been obliged to return; but the work which he so admirably began has gone on. Mr. MacCauley has taken his place, and Rev. William I. Lawrance has been selected to fill the vacancy, and is probably now in Japan. The stage of preparation and introduction has passed, and the stage of organization has succeeded. A Japanese Unitarian Association, not unlike our own in its aims and methods, has been formed, and many of the people have become members. Several religious societies akin to our parishes have been gathered. Three educated Japanese have already become preachers to their own countrymen of the liberal faith. The Harvard graduates who are engaged in college work there have rendered excellent service. Everything points to large progress in the future. Having put our hand to the plough, we cannot turn back. Mr. Knapp, who is here, and Mr. MacCauley, by his full report, will furnish accurate information.

The prosperity of established churches and the success of missionary work depend upon the accession to our ministry of well-trained young men. Your directors have not overlooked this, or failed to do their part to produce such a result. Every year they have appropriated a considerable sum to enable four or five young men from each of the divinity schools to preach to new or feeble parishes during the summer months. This accomplishes two results. It enables the young men to earn what is necessary for their support during their vacation, and it gives them that form of training which contact with real life can alone supply. In addition, a sum is appropriated which enables many students who could not otherwise do so to remain in the school. The

liberality of our people has given Cambridge a fair endowment. The same thing ought to be done for Meadville before the year closes.

To build new societies, and to diffuse more widely the truth for which it stands, is not the only work of a religious body. To maintain and increase the moral and spiritual life of the parishes already existing, and to make them rich in good works, is equally important.

To promote such life, unity clubs, guilds, and church temperance societies have been formed in many, if not most, of our parishes. The Association has gladly furnished an office for the secretary of these various organizations, and has voted a small sum for the furtherance of their work. It feels that to make strong the Christian churches now established, to fill them with the power of true religion, to adorn them with practical righteousness, and to deepen in them the fountains of human kindness, so that they shall help every good cause, is to promote the diffusion of pure Christianity.

Two branches of our denominational work will be fully presented in separate reports, which will be printed with this; namely, that of the Church Building Loan Fund, and of the Montana Industrial School. Both of these valuable organizations were created by your Board of Directors. Both have their trustees appointed each year by the same body. But the action of both, by the very terms of the votes creating them, is absolutely independent of the Board which appoints them. This latter point needs to be much more fully understood than it appears to be. The Board of Directors of the Association, we say emphatically, does not interfere with the action either of the trustees of the Building Fund or of those of the Montana School. It does not think it desirable that it should. By its own action it has made it impossible that it should. It is not easy to exaggerate the worth of the Loan Fund in putting on their feet and lifting to self-support new societies. An anonymous gift of twenty thousand dollars and the contributions made by others during the year have raised the fund to about eighty-five thousand dollars; but every cent of it is already devoted to societies now engaged in church-building. To meet needs absolutely sure to confront us, at least ten thousand dollars ought to be added to the principal this year. The Montana Industrial School among the Crow Indians has been pronounced by the United States Inspector of Schools to be in an excellent condition. At last accounts it had fifty-four pupils. The parishes during the last twelve months have raised nearly, if not quite, enough for its support, and to enable some improvements which were very much needed to be made. What will be required hereafter will be eight thousand dollars each year, punctually paid. Only a moderate sum, therefore, is asked from each of our societies. This is a duty which especially belongs to us all as Americans, and ought increasingly to commend itself to all. During the year considerable sums of money, and a large amount of books for work among our colored people, especially at Tuskegee School, have been received and forwarded. Every year a communication comes from the United States Commissioner of Education, commending in highest terms the work of Rev. A. D. Mayo, and earnestly requesting us to keep him in the field. Private communications to the same effect have been made by presidents of Southern colleges and others interested in the intellectual and moral elevation of the South. So, despite the depletion of our treasury, and notwithstanding Mr. Mayo's work is somewhat off our usual line, we have so far felt it to be our duty to help to support him in his mission; for his labors can hardly be described by any other term.

Your directors have sought to place before you with unusual fulness and in consecutive order the whole work of the Association. They desire to make it clear to every mind how vastly that work has increased in variety, in amount, and in importance. No one who has not noted how the Association has slowly crept from a little back room in a bookseller's shop, through the restricted quarters in Chauncy Street and Tremont Place, up to the noble building it now occupies; how its correspondence worthy of preservation has increased from one thin volume a year to a half-dozen portly folios; how two or three scattered and sporadic cases of missionary effort have been succeeded by at least twenty times that number, conducted in an orderly and efficient manner; how the few thousand tracts of the fathers have become the half-million of the children,—can rightly comprehend to what a position of large usefulness, true moral dignity, and solemn responsibility we have been advanced.

A few words as to the future. In that future we must use substantially the methods which we have found to be good in the past, perfected and made more efficient by

the lessons of experience. Wide distribution of our literature wherever it is craved; clear presentation of our views to young and thoughtful minds in our universities; the establishment of new societies in all places of influence, if the material is at hand; the careful supervision of our work by competent persons, that such work may be prudently and efficiently conducted,—what other means can we employ? What better ones can be suggested? But, if we continue to use such means, inevitably our work will grow in extent, in usefulness, and in cost. Theological opinions are no longer chains that cannot be broken. Men are ready, as they were not of old, to cut loose from their moorings in some little sectarian harbor, and to sail out on the broad ocean of truth to encounter its many perils and to enjoy its wide prospects. Increase, therefore, by any methods the knowledge of our rational and humane views of truth, and you will increase alike the demand and the need for its ministrations. Already we are feeling the effect of plentiful seed-sowing. In the future we shall feel it yet more. For the last six years it has been simply impossible to do our proper work with the gifts of the living. For nearly one-third of our resources we have had to employ the benefactions of the dead. But we cannot always depend upon them. And certainly we ought not to be forced to depend upon them. That is the wiser policy which reserves bequests for those times of mercantile distress which, at no very long intervals, are so sure to come. Sooner or later our people will have to face the question whether they will materially increase their gifts or undergo the shame of abandoning work which legitimately belongs to them. To be absolutely practical, your Board would say, This year the parishes have contributed $54,000: next year they must add one-half to that sum,—that is, if from their own resources they propose to pay the year's bills. In brief, nothing less than $80,000, and that prudently husbanded, will meet the need. Can it be obtained? Anybody who knows what our resources are sees that it can easily be raised. If, indeed, the generosity of one-tenth of our parishes were emulated by the other nine-tenths, the task would be achieved. What we are waiting for is the discovery or the invention of some method by which the duty and the rich privilege of giving shall be brought home to every minister, and to the individual mind and heart of every parishioner.

Meadville Theological School is in the field asking for an additional endowment of $115,000,—$50,000 to found a James Freeman Clarke professorship, $50,000 to found a Frederic Henry Hedge professorship, and $15,000 for general purposes. Will the dawn of the year 1892 see this endowment completed? Do our people thoroughly comprehend the problem which is before them? The question is not, as some seem to think, whether Meadville will continue. With its buildings paid for, and its small endowment in hand, it is sure to do that. Neither is the question whether Meadville will have students. With its greater nearness to some, with its greater cheapness of living for all, in the future as in the past it is likely to put into our ranks quite as many as Cambridge. The only question is, What advantages do we wish it to give to the pupils which it is sure to have? In these days, when the great need of parishes that are and of those that are to be is strong ministers,—well read, well educated, and well trained,—there ought to be no doubt that the money will come, and quickly.

Your Board would report with gratitude the following bequests: from J. Story Gerrish, Concord, Mass., $200 additional; Mrs. Sarah L. Ames, North Easton, Mass., $10,000; Mrs. Serena Ayer, Peabody, Mass., $500; Miss Charlotte F. Blanchard, $200; Miss Eliza Ann Potter, Portland, Me., $500; Miss Harriet A. Wilder, Lowell, Mass., $2,000 additional; Mrs. Elizabeth M. S. Tolman, Boston, Mass., $50.

We cannot close without reference to one who gave his last public efforts to the establishment of the Montana Industrial School, Gen. James F. B. Marshall. His perfect dignity of bearing and character, his absolute simplicity of purpose, his kindness of heart and speech, his interest in all good causes, secured him the respect and good will of all whom he met; while his consecration to whatever he undertook, his power to persevere amid difficulties, and his sound business ability enabled him to succeed in enterprises of the most varied character. Few people will be remembered with more tenderness, more reverence, and more gratitude than Gen. Marshall and she who was his helper in life and his companion in death.

In behalf of the Board of Directors,

GRINDALL REYNOLDS,
Secretary.

*RELIGIOUS INSTRUCTION OF THE YOUNG.**

The question as to how and what we shall teach our children of spiritual truth is so important that Sunday-school societies and unions are organized for the purpose of answering it. A wise, good woman said to me once: "Shall you dare to put your child in a Sunday-school? Don't you think it rather a dangerous experiment?" Certainly a sad comment on the results of Sunday-school teaching generally. Yet I do not think she was altogether wrong. It seems to be a generally accepted idea that any member of a church can teach in the Sunday-school. This, I think, is a mistake. Love of goodness and truth takes different modes of expression, and its possession does not necessarily imply the power in a person to impart it to others, especially to young minds which need peculiarly delicate treatment.

Children differ totally from each other in many ways, and neither the same physical, mental, nor spiritual food is alike adapted to them all. Unlike adults, who can extract from any discourse that which seems reasonable to their own comprehension, and discard the rest if not suitable for their individual needs, children can exercise no judgment whatever, and depend for authority entirely upon those who hold it over them. One child might be taught a certain simple belief, like the guardianship of angels, with happy results, going to sleep, perhaps, in the blessed consciousness of their presence; and I just as fully believe that to another child of nervous, morbid temperament the presence of something not tangible, real and yet unreal, present and yet absent, might be a kind of terror which would make the dark pregnant with fears. So, also, as to the doctrines of immortality and Sabbath-keeping and of the Father. They can be much better inculcated by the mother who studies her children's natures than by the Sunday-school teacher who has ten or a dozen of these little, impressible minds before her about an hour at a time once a week during a part of the year.

The basis of Sunday-school teaching for young children should be, in my opinion, after the pattern of the following little talk:

"And, seeing the multitudes, he went up into a mountain."

"What are multitudes?"

"Crowds of people," answers a child.

"Yes. Who saw the multitudes?"

"The Lord," all say.

"What did he do?"

"Went up into a mountain."

"*Why* did he go up into a mountain?" No response.

"Isn't it something like the minister's going into his pulpit, children? His thought was higher than theirs. He spoke from above, and his living words flowed down to them. Don't you sometimes go up on mountains, children? Does not the air seem brighter and clearer there than it does below?" (Here call for little narratives of mountain seeing and climbing.) "But there is another way of going up mountains, isn't there? We said, you know, that Jesus' going up a mountain meant that his thought was higher than ours. We can go up in our thoughts the same way he did into spiritual life, and try to live there; that is, when we find him on the mountains of Unselfishness and Thoughts for Others, and the 'multitudes,' or the many less kind and unselfish thoughts, are just below us."

Such teaching as this I would begin with, and then I would love best of all to lead the children into knowledge of divine things by teaching them to wonder,—not the wonder that they are always wondering about, the thousand and one details of daily living, but the wonder that stands awe-struck facing the mystery and unspeakable beauty of the creation. Carlyle says: "Wonder is the basis of worship," and also, "Is not God's universe a symbol of the God-like? Is not Immensity a Temple; is not man's history and men's history a perpetual evangel? Listen, and for organ music thou wilt ever, as of old, hear the morning stars sing together."

It is into this temple that I like to lead the children. In this history I like to suggest to them the Father, and in this organ music help their souls to hear his voice. There are so many ways of entrance that one has only to choose. Begin with a flower. The lesson of the violet's modesty is trite; but how many, even of older minds, know that even the little hood-leaved violet often misses its greatest use, and that

*Read before a Branch of the Women's Alliance.

the same plant produces, later in the season, after the blue blossoms have passed away, a tiny, whitish flower, close down to the roots, which is never known to fail of producing perfect plant-making seeds? And this greater lesson has been overlooked because our wonder has not gone deep enough into the violet plant's life.

Borrow a strong microscope and show some common quartz crystals in it, and explain, through them, window frost-work in winter nights. Bring leaves under it, and show the branching veins and tell what they do toward making the flowers and toward building the plant up in beautiful unity to produce more plants. Show (with tender gentleness, for the mischievous boy's benefit) the circulation of blood in a frog's foot, and explain, very briefly, how it is like their own.

Draw a lesson from such an incident as Emerson tells about in such a delicious way, —how he went out in a very excited frame of mind from a meeting of stormy discussion, one clear, still winter evening, and the grand, steady stars overhead said to him suddenly, "Why so hot, my little man?" Or from this that happened to myself when I went out from the house in an anguished state of mind one dark evening in early summer, and stooped to touch the moist, cool grass and my hand closed over some little white clover blossoms. Into my inmost heart those little blossoms spoke, surprisingly,—the message was like a new one: "Why, what's the matter with you? We and the birds and all growing things are very happy. We are only doing what God tells us to do. Why don't *you* do what God tells you, and then you won't worry so?"

"But," you will say at once, "this microscope work might be done by a mother, provided she had time to devote to it; but it would be wholly impracticable in a Sunday-school." Very well, then invite your class to your home, and do it there, giving, afterwards to each member a task,—to think up some little thought upon the subject which must be told at the next meeting of the class in the school, so that you may know that every one has really seen and understood what you have shown. Is not this practical enough?

Next, your objection will be, "But this is only secular teaching for the daily schools." But, I say, not so. The daily schools are obliged to teach only the beginnings of knowledges and to omit their crown, altogether. I tell you that when, after dwelling in primer language upon the beginnings and unfoldings of life in all its kingdoms, organic and inorganic, when, after striving to show a child a glimpse of the glory beyond that shines through the opening doors in every apartment in Nature's workshop, you look with deep eyes into his, and say, your own heart swelling, "Oh! isn't it wonderful?" when you can draw from him, with eyes deep as your own, the answer, as I have done: "Ah, yes! *How do you suppose it all began?*"—in that moment you have opened his heart to the entering Deity and your work lies straight before you, to give that Deity shape. How can any thinking mind doubt that the child, thus prepared by ever so inadequate a vision of limitless industry and loving care-taking, would come in a natural way into a love for that great Love that so entices rather than commands?

I would like to see a book, well written, with the title "Evolution for Babes." The babes would not read it, but their teachers could teach God from it,—always on one indispensable condition, that they have first themselves found God there, and then enthusiastically desire to show him to others.

If you tell me that this is pantheism, I deny it. "Nature is not named God, but the living garment of God; and he, in very deed, ever speaks and lives and loves in it, and lives and loves in me."

ELIZABETH WHEELER.

Boston.

THE SILENT HOUR.

"Be still, and know that I am God."—Ps. xlvi. 10.

Be still, my soul, and know.
Be hushed thy noisy speaking,
Cease from thy constant seeking,
Pause in thy aimless wanderings to and fro:
Be still, and know.

Be still, my soul, and know.
Whose is the hand that leads thee,
Whose fostering bounty feeds thee,
Beneath what shelter dost thou daily go?
Be still, and know.

Be still, my soul, and know.
'Tis He, the Blessed, guideth,
And all thy needs provideth:
'Tis God in tenderness that sheltereth so.
Be still, and know.

Be still, my soul, and know.
That holy Voice upspringing,
Its word of wisdom bringing,
Which thrills like heavenly music, soft and low,
Dost thou not know?

Be still, and thou shalt know.
The mystic Word that thrilled thee,
And with strange wonder filled thee,
'Twas God; and, hark! he speaketh to thee now.
Be still, and know.

CHARLES E. PERKINS.
Athol, Mass.

THE TWENTIETH OF JOHN.

1. It is almost universally conceded that the Fourth Gospel is one of the later books of the New Testament.

2. It is equally indisputable that the author of it was a Christian believer.

3. It follows, as it seems to me, that, if he was not actually acquainted with the three Synoptic Gospels, he was at least familiar with the traditions, oral or written, out of which the synoptics were constructed. To deny this is either to deny the first or the second of the preceding propositions, or else it is to claim that the writer had an entirely original and independent knowledge of Jesus' history.

4. It is almost universally conceded that the author held a very exalted view of Christ. So true is this that it is frequently said, Such a high Christology could not have been developed earlier than in the second century.

5. The third and fourth of these propositions give to the twentieth chapter of the Fourth Gospel a very peculiar interest. Mark tells us that three women went to the tomb, after the sun had risen, and found a young man in the tomb, arrayed in white, who told them that Jesus was not there. Luke says more than three came at early dawn, and received the message from two men in dazzling apparel. Matthew also says it was at early dawn; but he gives us only two women, and one angel, with an appearance like lightning, and raiment like snow, who descended with a great earthquake, and told the women that Jesus was not there.

The writer of the Fourth Gospel, undoubtedly having the most exalted ideas of Christ, and undoubtedly being familiar with these traditions concerning the resurrection, writes what we call the twentieth chapter in his little book, precisely as though he meant deliberately to discredit these reports, and strip the event of these factitious angelic glories.

He begins by saying it was very early, while it was yet dark, that Mary went to the tomb alone, and saw it was open. She runs back and gets John and Peter, and they hurry to the garden, and both enter the tomb. They do not find the body, but find the cloths in which it had been wrapped lying in two separate parcels. The writer is very particular to say that both apostles saw, and noted, that the cloths were not together, but in two different places. They return to the city, and Mary remains, weeping; and, looking into the tomb, she sees two angels in white, who ask her why she weeps. She replies, and then suddenly perceives Jesus standing near, who repeats the angels' question in their very words. She thinks him the gardener, until he calls her by name, when she recognizes him.

How can we account for it that this writer, holding Christ in such exalted honor, nevertheless appears so deliberately to set to work to destroy his reader's faith in the Angelophany? It was dark, Mary's eyes were so full of tears that in the dim light she did not recognize Jesus when she had turned and looked at him; yet it was on her testimony alone that the appearance of the angels rested. And what was her testimony? That she had looked out of gray dawn into the dark tomb, and had seen two angels in white, just where Peter and John had but a few moments before entered, and found nothing but two white heaps of grave-clothes.

The more carefully I ponder this question, so much the more firmly am I convinced that there is but one rational answer to it; namely, that the writer is the Apostle John himself, striving with conscientious fidelity to narrate things exactly as he saw them and as he understood them. As far as he knew, Mary alone saw Jesus on Sunday morning; but he and the other apostles, except Thomas, saw him that same evening. Jesus was crucified on Friday, died in the afternoon, and in thirty or thirty-six hours afterward had returned to life. I see nothing in that statement incredible, or beyond the power of evidence to substantiate. We

have in this twentieth of John evidence which seems to me conclusive, especially when it is backed up by the patent, undeniable fact that the whole existence of the Christian Church, and its triumphs for nearly twenty centuries, have been based upon the faith of the first generation of Christians that Christ has risen.

Delicate points of nature peer out through the traditions. John must have got hold of Mary's own account of that first Sunday morning, or how else should he have felt that her rapturous "Rabboni!" must be preserved in its Hebrew form? Mark must have got his version from Peter, or why should he have inserted in the angel's message the words "and Peter"? And how powerfully (as our beloved and venerated Dr. Furness showed us, many decades ago) does that "and Peter" testify to the reality of the transaction, and to the identity (intimated by John) of the angel with Jesus himself. He alone would thus remember the penitent apostle. THOMAS HILL.

BARNUM SEEN THROUGH ENGLISH SPECTACLES.

This prince of showmen, from the first to the last of his life, was ever distinguished by his kindness. On Tuesday morning, chatting with his minister, Rev. J. Fisher, of Bridgeport, he said, in his usual cheerful manner, he was ready to obey the death summons as soon as his Master called him. In the afternoon the call came.

Through a long life he was not less anxious for the sobriety, thrift, and virtue of his neighbors than for their entertainment. A lady friend of ours tells us that, some forty years ago, when Mr. Barnum heard of the death of her husband, and that she was left with a large family, he sent her most kindly a handsome present of money, for no other reason than the promptings of his heart to lessen her anxiety. She thanked him by a letter, and told him how providential was his gift. He replied that it was a pleasure to him to have been a second Providence to her. Only a few weeks ago he gave a sum of money to erect in Bridgeport a Natural History Museum, and since the beginning of this year made his church a present of £2,000. We have also had the pleasure of going through the splendid building he erected at Tufts College, Boston, as Natural History Museum for the students, which must have cost him many thousands of pounds. He certainly practised John Wesley's maxim, "Make as much as you can, save as much as you can, and give as much as you can." No one could look on his fine, bland, and benevolent face without reading in that countenance that there was goodness in his heart as well as a large piece of fun in his nature.

It seems only yesterday that he called on us at the *Christian Life* office, as he had been told by some one that we were in receipt of the American religious papers which he liked to see. This led him to ask us more than once to call at his hotel. Here it was we learned that he had written a paper while in London on the question, "Why I am a Universalist." He favored us with the loan of the manuscript, which he thought might be printed after his death.

We induced him to allow us the possession of the article for the *Christian World*. It appeared in that journal, and was read by several ministers from their pulpits. It has since been printed as a tract, and in the Japanese language as well as the English, and has secured a circulation, up to the present time, of some sixty thousand copies. It is a very remarkable and clever essay, doing immense credit to Mr. Barnum's head and heart.*

From what we have stated, it may now be seen that Mr. Barnum had a religious side to his nature. He never travelled without his Bible, of which he was a student. He also told us that the little volume of our mutual friend, Dr. Hanson, "Daily Manna," was a cherished companion of his.

When in New York, he usually attended the ministry of our revered countryman, Robert Collyer. "Probably," said he, "you know the anecdote which states the difference between the Universalists and the Unitarians: the former believe God is too good to damn any one, and the latter believe that man is too good to be damned." Mr. Barnum has long been regarded as the prince of showmen. If he could say, as he could, "I have amused and instructed more persons than any other showman who ever lived," he could also say, "I have always given the public a shilling's worth for their shilling,

* It was printed in the *Unitarian* of September, 1890.

and, with all my love of fun and fame, I have never pandered to any temptation of a demoralizing character."

The words of a poet might justly be applied to the merriment that he created:—

"You hear that he's laughing, you think he's all fun;
But the angels laugh, too, at the good he has done.
The children laugh loud as they troop to his call,
And the poor man that knows him laughs loudest of all."

He was brimful of wit and fun that seemed to well up from his benevolent soul. He could interest and please the humblest and the highest of social rank. "Would you not like to run the Life Guards?" said an illustrious personage to him one day. "I have no desire," he replied, "to run the Life Guards in the States; but I would give you liberal terms to run your Royal Highness in my country." Mr. Barnum has been welcomed not only by numbers of the most distinguished and titled among us, but by crowned heads. He was equally at home with the prince and the peasant. By the side of dukes and earls he was capital company. In the drawing-room he was not less the object of interest than in the arena. It was more than once observed of the "greatest show on earth" that Mr. Barnum himself was of greater interest than his show. There must have been real merit in the man, and there was. Think of him, in cultivated Boston, taking in one day £3,000 as entrance money to his entertainment.

His life has not been without some significance and human service. We have all our different gifts for some wise purpose. His appeared to be to please. He said: "Men like to be tickled, and talked into a momentary belief in what they well know to be a delusion. I am here to do it for them." He more than once reminded us of a great, kind-hearted man who drew the children around him to hear some impossible story. They knew it was impossible, and they knew his entertaining qualities, and they were always willing to listen to him; and they knew he was good, and he was. Not only of children, but of others, it is said,

"A little nonsense now and then
Is relished by the best of men."

He set the example, too, of immense industry: he was always busy. Disappointments and disasters he knew, like others; but he made them the stepping-stones to his success. He never said "fail." We have heard from him several times since he left London, and there was always something cheerful and bright in his correspondence. We are sure no death will be more regretted, among both old and young, in the Great Republic, and elsewhere, than his.—*London Christian Life.*

A HISTORIC CHURCH AND A NOTABLE MEETING.

The oldest church building in Kansas is the church from which the Unitarian society of Lawrence moved about a month ago. A new and more convenient church has been erected, and on Sunday, April 26, the farewell meeting in the old was held. The occasion drew together a large congregation, representing all denominations, but united in interest in the old building on account of its historic associations. This final meeting in the old church, which was so closely connected with the early and exciting history of Kansas, was very appropriately made a time for recalling something of the history of its struggle to become a free State as well as of the history of the church.

In the morning Rev. John S. Brown, the second pastor of the church, who is now eighty-five years of age, preached. His sermon was a review of the progress of religious thought during his lifetime, and was remarkably full of interest.

In the afternoon there were letters read and addresses given, reviving memories of the religious life of the young free state community. The addresses were by Capt. J. G. Haskell, Gov. Robinson, Rev. W. C. Tenney, Mr. Alfred Whitman, and Mr. C. L. Edwards. A letter from Mrs. Gov. Robinson was read by the chairman, recalling the Sunday afternoon meetings held at their house on Mount Oread (now a part of the city of Lawrence) in 1855, the laying of the corner-stone of the church, and the rejoicings over the building.

The chairman also read a letter from Rev. E. Nute, the first pastor of the church. Mr. Nute said:—

"My mind reverts to that day, nearly

thirty-four years ago, when the first meeting for public worship was held within these then rude, unfinished walls. Compared with the average occupancy of meeting-houses, it is but a short time; but, measured by the long series of stirring and tragic events and the changes in the progress of your historic city, it seems more like a rounded century. It is only the period of an average generation; yet, taking into view the advance that has been made in the march of civilization, is it too much to say that the changes wrought have been greater than that of centuries that preceded?

"Your primitive house of worship stands the most conspicuous, if not absolutely the sole, relic of the olden time.

"May it long remain as the eloquent monument and reminder of those days when, amid heroic strife and bloodshed, perils and privations, which to-day are more like hideous dreams than sober realities, these walls were reared. Here, within sight of this edifice, were enacted the opening scenes of the great struggle on which hung the destinies of our nation. Here began the bloody contest which led to the overthrow of the giant evil which, had it continued for another generation, might have destroyed the Union, and established a republic with slavery for its chief corner-stone.

"It may not be too presumptuous to assert that the pioneer churches of Lawrence, like those of the Pilgrims and Puritans of New England, were the ark of safety for our country; that they cast the turning weight into the scale when the interests of the nation and of human civilization hung wavering in the balance. Truly, you have abundant cause for thanksgiving in the memories of the past and powerful incitements to renewed and hopeful endeavor."

The history of the building as the home of the first free school in Kansas was then given by Mr. C. L. Edwards, who came to Lawrence in 1856, was chorister and superintendent of the union Sunday-school, which was held in the church, and principal of the Quincy High School and Lawrence University, which for a time held their sessions in its basement.

The annals of the early churches in Lawrence were read, and those of the Unitarian church were as follows:—

"The Unitarians, while not the first to occupy the field for church work, were the first to complete a permanent house of worship. About May, 1855, Rev. E. Nute arrived here, and preached his first sermon in the open air on Mount Oread, May 28. The *Herald of Freedom* of June 9, speaking of Mr. Nute's meeting, said: 'Mr. Nute comes among us as a missionary from the American Unitarian Association. He is a gentleman of classical education, a very pleasant speaker, and, withal, we believe, a very worthy man.'

"Mr. Nute continued these meetings on Mount Oread, Sunday afternoons, during the summer and fall of 1855. On his return from a visit East in August, he called a meeting of those interested in building a church, and October 13 announced that funds had been raised for the erection of a Unitarian church, forty by sixty feet on the ground, with basement and gallery. The result of this movement was the erection of this church building which you have occupied more than thirty years.

"The Unitarians of Boston at that time evidently seemed to think that a town clock and bell were a necessary appendage to a church building, and so they provided one for this church. It was shipped, I believe, by the way of New Orleans, and for some reason did not reach its place of destination for three or four years, and, when it did arrive, was found to be damaged and some parts of it lost; and so it was sent to the machine-shop for repairs. They found, when the bell and clock arrived, that they had no place to put it in; and so it was placed, after being repaired, in the upper part of the machine-shop, and its striking parts were connected with the steam-whistle. For a long time the steam-whistle took the place of the bell, and struck the hours of the day. Later the city came to your aid, and furnished funds for the completion of the tower, where the clock and bell were placed, which for nearly thirty years have counted the time and called the people to work.

"A few months ago they were removed to our new high school building; and to-day you leave this old church, with all its sacred memories, for your new home which you have provided. May peace and prosperity attend you."

Capt. J. G. Haskell, one of the board of

trustees when the building was finished, said, with reference to this bell and its givers: "On that bell the donors placed the inscription, 'Proclaim liberty,'—a motto significant for the Boston Unitarians of their progressive spirit in all things. I was then living in Boston, and attended the services of Theodore Parker, Freeman Clarke, Starr King, and E. E. Hale. Their four churches were the centre from which the effective influence for liberty proceeded. It was they who inspired the Emigrant Aid Society. Those men, and they alone, dared to give Kansas preludes in their services,—not every Sunday, but frequently. Their spirit is a precious heritage to you and to me. That spirit is stamped in the bronze letters of the old bell, 'Proclaim liberty.' Did you ever consider what it meant that there was no Unitarian church in the South? They had not the spirit of liberty there. They were afraid of liberty in religion as well as in politics.

"The men who sent that bell trusted in the gifts of God. They were willing to trust the soul of man in every direction. They meant liberty of belief, but not that only. With them creed and deed were one. They meant liberty of person, liberty to humanity,—a State without a king as well as a church without a bishop,—that was the theory of Congregationalism. For remember that Unitarianism is only a younger and more radical brother of Congregationalism.

"And they went at it in the right spirit. They put the free school in the basement of the church: they meant liberty of thought, and knew that liberty of conscience could come only from liberty of thought. This church stood here in the early times as Faneuil Hall stands on State Street,—the rallying-place and bulwark of liberty.

"'Liberty to man!'—that was what the old bell was taught to say; dare to trust man.

"I bespeak for you in your new church the spirit that dwelt in the donors of the bell,—liberty, better too loose than too tight, but liberty; and I wish you God-speed, and believe that the men who gave the bell will be glad they gave it if you keep on in their spirit."

What doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?

DEDICATION OF THE NEW CHURCH IN LAWRENCE.

The Unitarian society in Lawrence, Kan., has long needed a new house of worship more comfortable and better located than the old. That want is met at last. On May 13 a pretty and homelike new church, centrally situated in the town, was dedicated, to the great joy of the faithful little Unitarian band.

On the preceding evening a meeting was held in the new room, with addresses by the pastor, Rev. C. G. Howland, and the Methodist, Presbyterian, Episcopal, and Congregational ministers of the city, and the Jewish rabbi.

At the dedication there was an original hymn composed for the occasion by Mr. Howland. Scripture was read by Rev. J. E. Roberts of Kansas City. The opening prayer was offered by Rev. S. A. Eliot of Denver. The keys of the Building Committee were formally presented to the society by Prof. W. H. Carruth, Col. O. E. Learnard responding. Addresses were made by Mr. B. W. Woodward, Judge Thacher, Chancellor Snow of the University of Kansas, Prof. J. H. Canfield, and Rev. T. B. Forbush. The prayer of dedication was offered by Rev. E. Powell. The minister and people united in the following noble and uplifting dedicatory sentences, prepared by Mr. Howland:—

"*Minister.*—In all times and in every land the children of men have erected altars and built temples and sought the Eternal God. In obedience to this high behest of our common nature, we have built this house, that we may come here and offer our worship to him. What though for him who filleth heaven and earth there can be no dwelling made with hands, what though his way is in the deep and his knowledge too wonderful for us, and before him we are as children that cannot speak, yet, touched by the altar's living glow, we learn, as an infant, to lisp his name. To God, the supremely Holy, the First and the Last, let us dedicate this house.

"*People.*—Here may we seek and find that Presence which is over all and in all, holy and helpful forevermore. Blessed be the temple hallowed by his name. Pray for peace within its walls, peace to young and old that enter here, peace to every soul abiding herein.

"*Minister.*—Let us dedicate this church to the divine law of righteousness, truth, and love.

"*People.*—To that law of righteousness which man did not make and cannot change; to that spirit of truth without which religion itself is but an empty word; and that love which suffereth long and is kind, that thinketh no evil, that envieth not, that is not easily provoked, that rejoiceth in the truth, that endureth all things, and hopeth

all things, and shall never fail or vanish away, whatever else may cease,—to these eternal realities we solemnly dedicate this church.

"*Minister.*—We dedicate this house to eternal hope, the strong persuasion of the truth, and the power of an endless life.

"*People.*—Our fathers thou hast called to thy higher praise, and gathered to their fathers must all the children be. Thou hast made one family, there and here,—one living communion of seen and unseen. Blessed be the Lord God that giveth beauty for ashes and the garment of praise for the spirit of heaviness.

"*Minister.*—To the memory of Jesus Christ, first among the mighty spirits of our race; to the noble army of martyrs and workers for every form of truth; to the revered names among the living and the dead in our own household of faith; yea, and to the tenderly beloved who have gone from our homes and friendships,—we lovingly dedicate this house.

"*People.*—To a religion of joy and trust; to the spirit of a common brotherhood and all the kindly helpfulness which that relationship involves; to faith in human reason and affection for the discernment of truth, and to its free and sincere pursuit,—we dedicate this house.

"*Minister.*—In this public and solemn manner we have expressed our purpose in building this house, and it is now dedicated to the noblest uses that we can name. To this place may childhood and youth come, and find the holy spirit of reverence and love, of wisdom and purity. May vigorous manhood be made thoughtful and gentle here, and old age find the rest and peace of God. Here may infants and little children be brought, and consecrated to the service of all that is noble and beautiful in life. When troth is plighted and marriage vows are taken here, may young man and maiden feel them as a sacrament. When the sorrowful come to this house, may they find consolation, and may the sharpest grief be soothed by serenest faith.

"*People.*—We rejoice in the completion of this work, and shall come here from Sunday to Sunday with new interest and pleasure. We shall always welcome most cordially our neighbors and friends, and we now invite them to come here and share the hospitalities and fellowship of our church. Here are our altar and our fireside, our place of worship and our common home. May it long be, to rich and poor alike, to friends and strangers, to old and young, to us and to our children, a house of God, a gate to heaven.

"*All.*—And do thou, Heavenly Father, bless and hallow this place forevermore. As we enter these gates for worship, may the bonds of friendship be strengthened and extended. Far from us be all strife and uncharitableness. Quicken our aspirations for holiness; give us knowledge and penitence of the wrong we do. May we be vigilant and dutiful in all the work of our hands! May we be followers of him who lived a blameless life and whose joy was in doing good, and may love and faith and reverence grow more and more unto the perfect day! Amen."

The dedication of the church was followed on the 14th by the annual session of the Missouri Valley Conference.

THE ESSENTIALS OF CHRISTIANITY.

The *first* great truth taught by Christ is that there is One Almighty Being, whose nature is goodness and love, who is in a father's relation to every human soul. The *second* follows from it, that we are one and all, children of God, and bound up forever with him as a child with a father. The *third* is that on account of this there is a spiritual brotherhood of all men, which carries with it all the duties and loves of brotherhood. The *fourth* is that, since the Father is immortal, so are the children, and that all those whom we call dead, and all those whom we now call living, and that all who shall be born are alive now in the thought of God, and shall be loving and thinking and resting forever and ever in a vast humanity which will attain perfection in God and enjoy him forever and ever. And, *fifth*, these carry with them the final overthrow of all evil, and the faith that, in spite of all that seemingly contradicts them, Love and Righteousness rule and develop the world. STOPFORD A. BROOKE.

"*THE FREE CHURCH OF AMERICA.*"

Under the above heading the *Christian Register* of May 7 prints a letter containing what the writer calls a "Sketch of Resolutions proposed for the Consideration of the Conference of Unitarian and Other Christian Churches to be held at Saratoga this coming Autumn."

Said "Sketch of Resolutions" is as follows:—

Whereas the name "Unitarian," while holding honored memories, is nevertheless, upon the whole, somewhat misleading rather than helpful or characteristic, and represents no important living issue, but is popularly associated with historical, negative, and transitional views rather than with distinct, positive, or inspiring modern thought in religion;

Inasmuch, too, as many who gladly accept

our thought for various reasons object to a name which appears to them to be that only of a sect;

And, since the times demand, in behalf of increasing numbers of earnest minds, a clearer setting-forth of the comprehensive, constructive, and practical nature of the religion which the wisest and best men and women are everywhere coming to adopt,—

Resolved, therefore, that we recommend, as far and as rapidly as possible, the disuse of the word "Unitarian," and that we henceforth call ourselves and ask to be called

THE FREE CHURCH OF AMERICA;

and that we seek to include in this designation those of whatever name, whose religious thought asks the methods of fearless inquiry, who would make their sympathies as wide as humanity, and whose practical end is righteousness, the doing of good, and the growth of love in the world.

With regard to this proposition, one or two thoughts suggest themselves.

First, is the name "Unitarian" one that we can so easily rid ourselves of as the writer would seem to suppose? And, even if we can, are we quite sure that we want to? We might possibly gain in certain ways; but is it clear that we would not lose much more in other ways?

Second, what is the real meaning of the change proposed? What is the writer's intention as to the *character* of this Free Church of America? Is the new church to be one in fact or only in name? If it is not to be Unitarian or Trinitarian, is it to be Christian? Is it to be established for the worship of God, as one of its ends? Or will it, like the so-called church founded by August Comte, recognize no God except Humanity? Or, still again, are worship and the God-idea to be put among the optionals?

These queries are not manufactured: they are compelled by the very strange fact that the proposition for this new "Free Church of America" leaves out all reference to Christianity, to Christ, to God, to worship, and gives no slightest hint or intimation of any purpose higher than that of an association of Comtists, or an Ethical Culture society. Of course, all this may be an accidental omission. We hope it is. But, if so, it is a very unfortunate omission.

The main thing that we are told about the proposed new church is that it must be broad, so broad as to contain all people who believe in "fearless inquiry," "sympathies wide as humanity," "righteousness," "doing good," "love." These are words and expressions with which we have grown very familiar within a few years past. On the lips of men who see in them all that is essential to Unitarianism, we have learned exactly what they mean.

We confess, therefore, that this proposition in the *Christian Register* looks to us very much like a shrewd plan to get the National Conference practically to repudiate its Christian and theistic character, and to commit itself to a very wild and loose scheme of ethicalism. Of course, we may be mistaken. We shall be glad if we find that we are.

BROADENING OUR NATIONAL CONFERENCE.

Editor of the Unitarian: —

In a National Convention of Unitarians, assembled in New York City April, 1865, was formed what has since been known as "The National Conference of Unitarian and Other Christian Churches." James Freeman Clarke preached the sermon of the occasion. In it he said: "I hope that, though we meet as a Unitarian Convention this year, we shall meet next year on a much broader basis, which shall include all Liberal Christian churches who may desire to co-operate with us. We and they can be what we choose at home, have our own creeds and methods, but can meet once a year in a National Convention, with all who believe in a broad co-operation for Christian work." (Life of James Freeman Clarke, p. 266.)

Thus it was that our National Conference was started as a Liberal Christian Alliance, and so it stands at this day. J. C.

Boston, Mass.

Such, it is true, seems to have been Dr. Clarke's idea; and the name of the Conference makes room, after a fashion, for other churches besides our own. But, practically, this has been little more than nominal. Our Conference name gives Unitarians an overshadowing prominence, and extends but a chilly welcome to any others; while, as a fact, little effort seems ever to have been made to bring in our Universalist or Independent Liberal Christian brethren. Perhaps this plan has been wisest; perhaps it will be wisest to continue the same. But, if so, there is still need for a real Liberal Christian Alliance. For ourselves, however, we confess our leaning toward Dr. Clarke's plan. Now that the American Unitarian Association is a representative body, and in the fullest sense national, we

see no reason why our national *denominational* life (strictly speaking) should not be poured wholly through the ample channels of that Association, leaving the National Conference to broaden out and become really what seems to have been in Dr. Clarke's mind,—a general congress of the Liberal Christian churches of America. That in some form or other there ought to be an organization to bring together in large numbers, annually, biennially, or triennially, representatives of all phases of liberal Christianity, we feel increasingly sure. Surely, the time has come for the different divisions of the great (great and strong, if united) Liberal Christian army to know each other, and to discover that they *are* only divisions of *one army*. Nothing do Unitarians and Universalists more need than plans and aims that look beyond sect lines. While we give due diligence to the smaller things, let us not be blind to the larger. It grows increasingly evident that there are larger things to plan for than we have yet ventured.

We commend to the Council of our National Conference the question whether they cannot with good results open the doors of the coming meeting in Saratoga much more widely than usual. For ourselves we should greatly like to see in prominent places on the programme some of the leading brethren of the Universalist Church, and other representatives of Liberal Christianity outside of our own immediate fold.—[Editor.]

THE BOSTON ANNIVERSARIES.

We delay the issue of this number of the *Unitarian* to allow us to give our readers a glance at the Boston May meetings, and especially to enable us to print the Annual Report of the Board of Directors of the American Unitarian Association. This report is one of the most interesting, encouraging, and stirring ever made by that Board. Let no one fail to read it. It is a graphic picture of what our national missionary organization has done the past year, and the far greater work that opens. Does any one think we are dead or asleep or standing still, let him look into this report and see. Does any one think our mission is accomplished and that there is no more for us to do, let him read these pages and find his mistake. We see not how any one can place himself face to face with the facts recounted by Secretary Reynolds without feeling anew the greatness of the mission which God has intrusted to the Unitarians of this country, or without being stirred with new zeal and consecration. We repeat, let every reader of the *Unitarian* read this report of Secretary Reynolds. Anniversary Week was crowded with interesting meetings; but this report was the central thing of all, because amid all the delightful and inspiring talking this showed what we have *done*, and, perhaps still more important, what there is *still to be done*.

For the most part, the weather of the week was fine. The Common and Public Garden were at their loveliest. The Unitarian Headquarters were as full of attraction and hospitality as ever. The representatives of our churches, East and West, were out in good numbers.

Many meetings of great interest are held on this week besides those of a distinctly Unitarian character. Our Universalist brethren had several, which were well attended and full of earnestness and hope. The Boston Young Men's Christian Union, one of the noblest and most influential institutions of the city, celebrated its anniversary with a large attendance of friends of all denominations. The American Peace Society, the Social Science Institute, the New England Woman Suffrage Association, the Moral Education Society, and the Free Religious Association, all held important meetings with attractive speakers.

Our own Unitarian gatherings consisted of a devotional meeting each morning of the week at 8.30 in King's Chapel,—these were well attended for so early an hour, and were very uplifting and delightful,—followed by meetings of the American Unitarian Association, the National Alliance of Unitarian and Other Liberal Christian Women, the Unitarian Sunday School Society, the Temperance Society, the National Bureau of Unity Clubs, the National Guild Alliance, the Ministerial Union, the Berry Street Conference of Ministers; also the anniversary of the Children's Mission to the Children of the Destitute, the annual meeting of Lend a Hand Clubs and Orders based upon the Wadsworth Mottoes, the annual reception extended by Rev. Brooke Herford to all visiting ministers, and the Unitarian Festival at Music Hall.

The great day of the week was Tuesday, which was all devoted to the American Unitarian Association. Tremont Temple was full morning and afternoon, and crowded in the evening. The morning was devoted to business, the election of officers, and reports and plans of work. There was a division of judgment as to the new director to be elected from the West. A few members of the Western Conference strongly urged the election of Rev. J. R. Effinger, secretary of that conference, as the distinct representative of that conference. Others urged the name of Rev. S. M. Crothers of St. Paul as quite as ably and acceptably representing the Western Conference (twenty-nine churches) and all the rest of the West (sixty-five churches) besides. Mr. Crothers was elected, and the denomination, alike East and West, is to be congratulated that he was; for his election means increasing harmony in the West, whereas Mr. Effinger's would have meant continuing and deepening antagonisms. The afternoon and evening meetings of the Association were given to addresses, and some earnest, able, and stirring ones we had from eight or nine of our best men, representing all sections of the country.

The social meeting of the ministers at Mr. Herford's afforded the best opportunity of the week for the preachers to meet each other. They were very appreciative of the kindness of their host in giving such an opportunity.

The intellectual high tide of the week was reached at the Berry Street Conference, where Rev. J. C. Learned of St. Louis gave an able paper upon "Three Distinctions in Worship." The discussion which followed the paper was particularly strong, constructive, and helpful.

We have not space to report the Sunday-school, Unity Club, Temperance, and Guild meetings, but hope to do so to some extent in our next. They were not so large as they ought to have been, yet they were all interesting and excellent. They represent very important movements. Our churches everywhere should give earnest heed to them.

In popular interest and enjoyment the climax of the week was, as usual, the Thursday evening Festival at Music Hall. Some eight or nine hundred persons sat down to dinner, after which we listened for two hours and a half to speeches which, for combined practicalness, point, humor, and moral earnestness, are rarely excelled. Charles W. Eliot, president of Harvard University, presided.

The Boston *Post* says of the occasion:—

The festival held in Music Hall last evening was the fiftieth anniversary of this annual banquet. The distinguished character of the audience may be inferred from a glance at the list, printed elsewhere, of some of the distinguished persons who were present. Among them were the presidents of the American Academy of Arts and Sciences and of the New England Historic Genealogical Society, the vice-president of the Society of the Cincinnati, the president of Harvard University, the chairman and members of its Board of Overseers, past and present preachers to the university, and members of its faculty, members and ex-members of Congress, the Sub-Treasurer of the United States in this city, Mayors and ex-Mayors, prominent members of the bench and bar, and private citizens identified with the various charitable and philanthropic institutions of Boston.

The ringing speech of Congressman Williams upon the duty of maintaining ideals in public life was received with enthusiasm and applause. It was an earnest and courageous appeal to the pulpit to do its full share in moulding public opinion and in attacking public abuses. The speech of Rev. Mr. Crothers of St. Paul, Minn., was one of the happiest after-dinner speeches—full of wit and wisdom—that has recently been heard in Boston. All of the speeches were good, and there was not a heavy one among them. Indeed, the festival was the best that the Unitarians have had for many years; and that is high praise.

President Eliot's opening speech in full was as follows:—

I do not see how any body of Christian believers can have a better right than we to keep an annual festival of thankfulness and good cheer. Our simple and hospitable church seems to us the most cheerful in the world. It has rejected all the depressing fables and myths and the cruel imaginings which, until lately, have made part of accepted Christianity,—such as the fall of man, birth-sin, the devil, and hell. It accepts with enthusiasm the uplifting doctrine of the Roman Catholic church that inspiration and revelation are perpetual. It has emancipated itself from all authority in religion, except the authority of reason and conscience,—from the authority alike of a theocratic priesthood, of ecclesiastical councils, and of traditional dogmas. Our ministers

have no peculiar sanctity in our eyes: they are our comrades, friends, and teachers. If they are a little better than laymen, they are only what the laymen might be and ought to be.

We Unitarians try to follow reverently the transparent thought which the founder of Christianity cast upon the breezes of Judea, without having pen or type, or leaving any record except in the memories of his hearers; and we try to make just applications of his thought under the new conditions of our time. But we care nothing for the decrees of those semi-barbarous conventions which centuries ago mystified and perverted his thought. We take no interest in time-hallowed formularies. Mysteries we find all around us. We cannot imagine how one blade of grass grows. We use familiarly electric force, but we cannot conceive what it is, or even find words to shadow forth its nature; we know that moral and mental qualities are hereditary, but we cannot form any idea of the mode of their transmission. So in religion we find mysteries; but we do not try to formulate them in human speech, and then worship the formulæ. These are unspeakable deliverances from bondage, fear, and gloom. They make daily life for all of us the brighter and the sweeter.

We are not at war with modern scholarship, or in dread lest the objects of our worship undergo sudden and apparently destructive transformation. Not to us can be addressed that startling statement which Prof. J. Henry Thayer—one of the leading New Testament scholars in our time—addressed to an evangelical audience in this city three months ago: "The critics are agreed that the view of the Scripture in which you and I were educated, which has been prevalent in New England for generations, is untenable." Heresy trials, revisions of confessions and standards, and elections of large-minded bishops have no terrors for us.

But we Unitarians are in number a feeble folk,—an insignificant minority in the total population. The number attached to this anniversary (fifty) reminds us forcibly that among Christian churches the Unitarian is very young as well as very small. Our opinions do not commend themselves, as a rule, either to the luxurious classes or to the stationary mass of the people. Indeed, they are shocking to the great majority of Christians. Nevertheless, our churches slowly increase in numbers in the Eastern States, and they have now been planted all over the Western and North-western States, and even in the Rocky Mountains and on the Pacific Slope. The movement which began here in Eastern New England has been propagated all over the continent. I would not imply that our doctrines are new in the world. They have been held and taught by scattered individuals, or small groups, all through the centuries; but our organized communion and our liberty are new.

How thankful we should be that we are free to hold and proclaim our heretical opinions! It seems to me that we Unitarians should never meet to rejoice together without remembering, in loving gratitude, the countless heroes and martyrs of civil and religious liberty through whose struggles and sufferings we are free. Within the Christian body we are the extreme Protestants of to-day, just as the exiles who settled Plymouth and Massachusetts Bay were the extreme Protestants of their earlier day. As we value our own birthright, as we cherish our own privileges, let us never forget the hospitality which is due, on these New England shores at least, to exiles for conscience' sake, no matter of what religion or what race.

Freely we have received: what shall we freely give? We must give to the present and future generations the bold, fresh, candid thought which we have received from our teachers and guides, from Channing, Emerson, and Parker, from Hedge, Clarke, and Martineau; and this stream should flow ever wider and deeper. We must give this through our preachers and writers, and through our children trained in the doctrines which we hold precious. As present means for the conveyance of this thought we must provide presses and churches. And against the needs of the future we must provide for the raising up and the training of a constant succession of learned, devout, and devoted ministers of our faith.

The ministers of our church have no shields or coverings, like ceremonies or rituals,—no resources, indeed, but their intellectual powers and attainments, and their moral purity and vigor. No beaten paths are laid down for them to follow, no hedges keep them from wandering, no traditional or consecrated phrases can make up the bulk of their utterances. They must stand in the open, and contend for simple truth.

These principal duties of our denomination will be adverted to once and again this evening: they may all be described by the words teaching and preaching. This festival has for its primary object the honoring of those who are now teaching and preaching our faith.

Letters of regret and congratulation were received from a large number of persons unable to be present, among them Oliver Wendell Holmes, James Russell Lowell, John G. Whittier, and George William Curtis.

Mr. Curtis's letter was as follows: —

STATEN ISLAND, N.Y., May 23, 1891.

TO THE CHAIRMAN OF THE FESTIVAL COMMITTEE:

My dear Sir,—I am very sorry that I am unable to accept your cordial and alluring invitation to the Unitarian Festival on its fiftieth anniversary. It occurs at a fortunate moment, for the general activity and excitement of the religious world in this country indicate, if I may say so, the working of the Unitarian leaven. The charges of heresy against men especially renowned for Christian virtues and graces will certainly draw public attention more closely than ever to the vital difference between the letter that killeth and the spirit that giveth life.

I suppose our Episcopal brethren, who cannot respect your eminent neighbor, Phillips Brooks, more sincerely than Unitarians respect him, would yet hardly care for our votes for him. But I am sure that a succession of such men as Mr. Brooks in any community would be an apostolic succession, and our votes for him would be gladly given, whether he agrees with us in certain views or not, because he is one who is with us in the faith that the cardinal doctrine of the Church universal is the fatherhood of God and the brotherhood of man. Whoever preaches that doctrine teaches as Christ taught, and whoever holds divine love and truth to be essentially superior to ecclesiastical form or letter holds the faith in its primitive purity.

This, as I understand it, is Unitarianism. This is the gospel as preached by Unitarians. This is the truth and the life which were before Abraham. Your festival ought to be a feast of thanksgiving, because during its half-century the spiritual impulse and power which are known as Unitarianism have never been more widely diffused or more triumphant than they are on this happy anniversary.

Very truly yours,
GEORGE WILLIAM CURTIS.

WESTERN CONFERENCE ANNIVERSARY.

THE ANNUAL MEETING OF THE WESTERN CONFERENCE, THE WOMEN'S WESTERN CONFERENCE, AND THE WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

I. THE WESTERN CONFERENCE.

What was called the unofficial introduction to the Western anniversaries—a reception at All Souls' Church—was held on Monday evening, May 11. It was enjoyable, but not very largely attended. The formal opening occurred on Tuesday evening, with a sermon by Rev. Mary A. Safford of Sioux City, Ia. Her subject was "Obedience to the Heavenly Vision." She argued that it was not so much how or where we got the vision, but whether we were true to it or not, the crucial test being always whether we put it in practice, what use we made of it. The application was made to the Unitarian position, and was illustrated by Paul's life. At the close of the service an informal reception and lunch were given by the ladies of the church.

Wednesday morning the devotional meeting was led by Rev. W. C. Gannett of Rochester, N.Y., after which the president of the conference, Hon. D. L. Shorey of Chicago, read his annual address. He spoke of the value of having a centre at Chicago to give unity and sufficiency to all the work in the West, of our historic place as inheritors of Western civilization.

The secretary's report followed. In reference to the admission of women to the Harvard Divinity School, it recited the fact that the proposition to appoint a committee of two—one to be a woman—to confer with the Harvard trustees in reference to the matter had been met with a general protest from all the women ministers, who thought the petition should come entirely from the men. A letter was read showing that when the Harvard committee met no one appeared to favor the petition, and it was given leave to be withdrawn. The report of the committee appointed at the directors' meeting in January may furnish a basis for further action. In reference to the proposed Conference Association, the delegates did not feel at liberty to attend, because the Women's Conference and the Sunday School Society were not invited. The affairs of Meadville Theological School were reported as in a healthy condition. Some portions of the secretary's work during the year is given in these figures: he travelled some ten thousand miles, preached and lectured in Iowa, Illinois, Indiana, Michigan, Wisconsin, and Minnesota, and attended five State conferences. His correspondence was a third larger than for the year previous. There were 41,614 Unity Short Tracts mailed.

The treasurer's report showed a deficit of $307, to which was added $100 for treasurer's salary. This amount ($407) was made up at the evening meeting. Reports were given by State secretaries from Illinois, Wisconsin, Minnesota, Michigan, Kansas, Nebraska, Ohio, Pennsylvania, Iowa. Then followed a touching tribute to the memory of Judson Fisher by Rev. J. Ll. Jones of Chicago.

In the evening the general subject was "Spiritual America," and Dr. Emil G. Hirsch of the Progressive Jews spoke of its "Foregleams in Europe." He said: "America is in history what man was in creation, —the first in thought, the last in execution.

The whole world has contributed to make America what it is to-day. But especially was it the Pilgrims from Teutonic shores, the dwellers in forests and tillers of Albion's barren soil, that discovered the real America. Their spirit of individuality is the foreglimpse of spiritual America." Dr. A. J. Canfield, Universalist, pointed out the "Contribution of the Real America to the Life and Thought of the World." He said: "Every age is marked by certain peculiarities of thought and action. The effort of our age has been to take an inventory of nature; and we have shown that history is not only a record of great names, but the means by which religious and humanitarian principles are burned into the mind of man. And it is such real history that is the contribution of America to the thought and life of the world." Rev. Howard MacQueary of Jamestown, N.Y., spoke of "The America yet to be," and showed that the American Church of the future will be independent of State control, liberal in its theology, diverse in its organization, and universal in its operations.

Thursday morning Rev. Ida C. Hultin led the devotional meeting, following which came a series of papers and addresses on "The Social Equilibrium: How to Secure and Preserve it." Rev. C. F. Bradley of Quincy, Ill., spoke of "The Natural Conditions of Social Equilibrium": "Social organization is a part of nature, and as such subject to evolution. All of us more or less distrust the present conditions,—fear the bottom may fall out. But that is because we are ignorant of nature's laws, and do not realize that everything is rooted, is a growth, and that the bad must be outgrown." Rev. H. D. Maxson of Menomonie, Wis., took the topic "Individualism." He said: "I have no specific remedy for social ills. Human nature is a part of nature, so our conscious strivings are a part of nature. The trouble is we have not got our growth. Socialism is the greatest danger of our time. Socialism is said to be fraternal, individualism unfraternal. But there is a fraternal individualism that means the opposite of isolation, and that is in harmony with co-operation. The individualist believes that the remedy for social ills must be largely internal." Rev. Mila F. Tupper of Grand Rapids, Mich., spoke concerning "Individualistic Socialism." She thought the individual must not be sacrificed, at all hazards, and said that under the present *régime* there was too much of that. She regards society as an organism in which two lines of development can be traced: first, individualism; second, socialism. The first means, we stand alone; the second holds to the unity of humanity. The last paper in the social discussion was Rev. H. T. Root's, his topic being "After the Transition." He regards our present social state as unstable and transient. "In this period of transition there is unavoidable suffering. The present system crushes the individual rights of the majority. The rewards of labor should be more equally distributed. Whatever the future may be, it must be a state for which our past has fitted us."

In the afternoon Dr. J. G. Townsend of Pittsburg, Pa., in his address entitled "The Power of the Liberal Gospel," declared that our creed was not yet complete. "We do not expect," he said, "ever to be able to include our whole belief in a creed. We think that God has yet greater truth to reveal to men. We stand in consonance with scientific methods, and say that, if our facts and our theories disagree, so much the worse for our theories. We say there is nothing in the world too sacred for the human reason to canvass."

At the business session, among other resolutions adopted was one accepting unconditionally the invitation to join the Conference Association. It was also voted to continue the committee on the work of educating women for the ministry, with instruction to do all possible to further such education.

The following officers were elected for the ensuing year:—

President, D. L. Shorey; vice-president, Rev. Mary A. Safford; secretary, J. R. Effinger; treasurer, Myron Leonard; directors, John A. Roche, John Wilkinson, J. M. Wanzer, Mary A. Safford, A. M. Judy, J. D. Ludden, Florence G. Buckstaff.

The chair announced the following delegates to the American Unitarian Association Conference: Mr. Shorey, Miss Hultin, and Mr. Hosmer.

The last discussion, that on "The Coming Synthesis of Religion," was held Thursday evening. According to Rev. Dr. Thomas Kerr of Rockford, Ill., the Independents will contribute religion disciplined by the highest scientific thought and criticism, religion as an evolution, and the patience that must always wait upon evolution. Rev. P. R. Frothingham of New Bedford, Mass., said Unitarianism would contribute belief in the higher or spiritual nature of man, belief in a spiritual background to the universe, and the hope of immortality. Rev. Augusta Chapin of Oak Park, Ill., thought the contribution of Universalism would be its Bible exegesis, its ideas of universal love and law and inspiration. W. B. Sheldon of St. Louis, Mo., said the Ethical Culturists would contribute their mighty insistence on keeping the moral consciousness alive, not only establishing the idea of right, but also its application.

During the evening the $10,000 Parker Memorial Fund was completed.

On Friday evening the Unitarian Club gave a farewell reception to delegates at the home of Mr. and Mrs. John Wilkinson, in which delightfully informal way the celebration of the thirty-ninth anniversary of the Western Unitarian Conference was brought to a close.

II. The Women's Conference.

The tenth annual session of the Women's Western Unitarian Conference was held Tuesday, May 12. The session opened at 10 A.M., with devotional services, led by Rev. Ida C. Hultin of Des Moines. Mrs. Celia P. Woolley of Chicago delivered the opening address, reviewing the history of the society. Following came the report of the secretary and treasurer, Miss Florence Hilton. Prof. J. H. Allen of Cambridge, Mass., read a short address, after which the meeting adjourned until 2 P.M. The afternoon session began with the reading of the list of delegates. A discussion on the matter of disbandment and joining the Alliance followed. The adverse report of the Committee on Disbandment was unanimously adopted. A resolution by Mrs. J. C. Learned of St. Louis, thanking the National Alliance for its invitation asking the conference to join them, was carried, as was a resolution declining the invitation. Mrs. S. C. L. Jones made an address on the history, work, and possibilities of the conference. Mrs. L. B. Fisher of Alton, Ill., reported the following official nominations, which were adopted:—

President, Rev. Ida C. Hultin, Des Moines; first vice-president, Mrs. Celia P. Woolley, Chicago; second vice-president, Mrs. J. C. Learned, St. Louis; secretary and treasurer, Mrs. M. H. Perkins, Chicago.

The newly-elected president made a short address of thanks. An invitation from the secretary of the National Alliance, asking the attendance of the conference at the Boston meeting May 25, being referred to the board of directors, the meeting adjourned.

III. The Sunday School Society.

The annual business meeting of the Western Unitarian Sunday School Society was held Wednesday afternoon. The following officers were elected: —

President, Rev. Lewis J. Duncan; vice-president, Miss Mary L. Lord; secretary, Mrs. Marion H. Perkins; treasurer, Charles H. Kerr; secretary of Summer Institute, Mrs. Ellen T. Leonard.

The treasurer reported the receipt of $1,489.57 during the year, and expenditures of $1,238.93. Miss Juniata Stafford then read a paper on the new Unitarian Summer Institute grounds at Shot Tower Hill, Wis.

On behalf of the directors of the society, Miss Lord introduced resolutions of thanks to Mrs. Ellen T. Leonard upon her retirement from the secretaryship after nine years of earnest labor. They were adopted by a rising vote.

An informal discussion of the Summer School and Sunday School Institute, to be held at Hillside, Wis., in August, followed. It was decided that the coming assembly be conducted on essentially the same plan as those of previous years. From 9 to 10.30 o'clock will be given to the Ministers' Institute, under the leadership of Rev. Mary A. Safford of Sioux City, Ia. The study of "Some Religions of the Older World" will be under the direction of Rev. John C. Learned of St. Louis. The afternoon will be given to recreation and amusement, and in the evening there will be a varied course of lectures.

Rev. John C. Learned read a paper on "Comparative Religion in Sunday-schools," in which he argued that he who knows only one religion knows no religion, and he who knows only the Christian religion knows but little religion, it being necessary to know just how God had made use of his truths in other faiths.

Rev. W. W. Fenn followed with a scholarly dissertation on "The New Testament Contribution to Universal Religion." He said the New Testament will make no contribution to universal religion, but it will find its fulfilment in it.

A discussion of the second year's work in the "Six Years' Course" was opened by Rev. S. S. Hunting of Decorah, Ia., and participated in by Messrs. Hirsch, Allen, Gannett, Maxson, Jones, and Fenn, after which the society adjourned. L. S.

ONE UPWARD LOOK EACH DAY.

Sunday.

For Thou art All.

Art Thou the Life?
To Thee, then, do I owe each beat and breath,
And wait Thy ordering of my hour of death
In peace or strife.

Art Thou the Light?
To Thee, then, in the sunshine or the cloud,
Or in my chamber lone or in the crowd,
I lift my sight.

Art Thou the Truth?
To Thee, then, loved and craved and sought of yore,
I consecrate my manhood, o'er and o'er,
As erst my youth.

Art Thou the Strong?
To Thee, then, though the air be thick with night,
I trust the seeming unprotected Right,
And leave the Wrong.

Art Thou the Wise?
To Thee, then, would I bring each useless care,
And bid my soul unsay her *idle* prayer,
And hush her cries.

Art Thou the Good?
To Thee, then, with a thirsting heart I turn,
And at Thy fountain stand and hold my urn,
As aye I stood.

Forgive the call!
I cannot shut Thee from my sense or soul,
I cannot lose me in the boundless whole,
For Thou art All.

—*Francis E. Abbot.*

MONDAY.

The Pure in Heart.

I asked the angels in my prayer,
With bitter tears and pains,
To show mine eyes the kingdom where
The Lord of glory reigns.

I said, My way with doubt is dim,
My heart is sick with fear;
Oh come, and help me build to Him
A tabernacle here!

The angels said, God giveth you
His love,—what more is ours?
And, even as the gentle dew
Descends upon the flowers,

His grace descends; and, as of old,
He walks with men apart,
Keeping the promise, as foretold,
With all the pure in heart.

Thou need'st not ask the angels where
His habitations be;
Keep thou thy spirit clean and fair,
And He shall dwell with thee.

—*Alice Cary.*

TUESDAY.

Resignation.

This wayward, human heart of mine
Is learning now to see
That, whatsoever way I turn,
Each path leads up to Thee.

I used to think that I could choose
My road; but now I pray
That Thou wilt take my hand in Thine,
And lead me on my way.

I used to think that I could plan
My life, and call it mine;
But now I ask my human will
May be subdued to Thine.

I suffer; but I do not doubt
Thy wisdom nor Thy care,
Knowing that Thou dost make for right
And goodness everywhere.

And so I trust; and, though my tears
May blind the present way,
I feel that with my hand in Thine
I cannot go astray.

I call on Thee, and not in vain:
Thou answerest to my heart.
I know, where there is need of Thee,
That there, O God, Thou art!

—*Anna R. Taber.*

WEDNESDAY.

Do not Wait.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a brother's weeping eyes,
Stop them, and by kindly sharing
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a silvery laugh goes rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying,—
For both grief and joy a place,
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly,
Ere the darkness veils the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go.
Leave them. Trust the Harvest Giver:
He will make each seed to grow.
So, until its happy end,
Your life shall never lack a friend.

THURSDAY.

Abide in Me.

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So, when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

The soul alone, like a deserted harp,
Grows out of tune, and needs that Hand Divine:
Dwell Thou within it; tune and touch the chords,
Till every note and string shall answer Thine.

Abide in me! there have been moments pure,
When I have seen Thy face and felt Thy power,
The evil lost its grasp, and passion, hushed,
Owned the divine enchantment of the hour.

These were but seasons, beautiful and rare.
Abide in me, and they shall *ever* be:
I pray Thee, now fulfil my earnest prayer,—
Come and abide in me, and I in Thee!

FRIDAY.

Is Life Worth Living?

Is life worth living? Yes, so long
As there is wrong to right,
Wail of the weak against the strong,
Or tyranny to fight;
Long as there lingers gloom to chase,
Or streaming tear to dry,
One kindred woe, one sorrowing face
That smiles as we draw nigh;
Long as a tale of anguish swells
The heart, and lids grow wet,
And, at the sound of Christmas bells,
We pardon and forget;
So long as Faith with Freedom reigns,
And loyal Hope survives,
And gracious Charity remains
To leaven lowly lives;
While there is one untrodden tract
For intellect or will,
And men are free to think and act,—
Life is worth living still.

SATURDAY.

Self-dependence.

Weary of myself, and sick of asking
What I am, and what I ought to be,
At this vessel's prow I stand, which bears me
Forwards, forwards, o'er the starlit sea.

And a look of passionate desire
O'er the sea and to the stars I send:
"Ye who from my childhood up have calm'd me,
Calm me, ah, compose me to the end!"

"Ah, once more," I cried, "ye stars, ye waters,
On my heart your mighty charm renew;
Still, still let me, as I gaze upon you,
Feel my soul becoming vast like you!"

From the intense, clear, star-sown vault of heaven,
O'er the lit sea's unquiet way,
In the rustling night air came the answer:
"Would'st thou *be* as these are? *Live* as they.

"Unaffrighted by the silence round them,
Undistracted by the sights they see,
These demand not that the things without them
Yield them love, amusement, sympathy.

"And with joy the stars perform their shining,
And the sea its long moon-silver'd roll;
For self-poised they live, nor pine with noting
All the fever of some differing soul.

"Bounded by themselves, and unregardful
In what state God's other works may be,
In their own tasks all their powers pouring,
These attain the mighty life you see."

O air-born voice! long since, severely clear,
A cry like thine in mine own heart I hear:
"Resolve to be thyself; and know that he
Who finds himself loses his misery!"

—*Matthew Arnold.*

EDITORIAL NOTES.

Many of us who live a thousand or more miles away from Boston have supposed that in our part of the world orthodox bigotry must be particularly intense, inasmuch as we seldom receive any ecclesiastical courtesies from our orthodox ministerial brethren. But, to our surprise, we learn from Dr. Hale's recent biography of James Freeman Clarke that matters are quite as bad in Boston. Says Dr. Hale in a note on page 253: "Not ten instances have occurred in sixty years when an 'evangelical' minister of a Boston church has spoken in a 'liberal' pulpit in that city, and not five when a minister of a 'liberal' church has spoken in an 'evangelical' pulpit."

A case of religious intolerance and injustice of a very serious kind has recently come to light. It is the dismissal of Prof. W. J. Alexander from the Chair of Logic and Rhetoric in the State University of South Carolina because of his holding avowedly Unitarian views. This is introducing religious tests into a State institution of public learning. An act so contrary to the spirit of our free institutions and so subversive of liberty ought to be met with disapproval and indignation by every lover of freedom, without regard to denomination, in the South and the North. Prof. Alexander says, with truth: "To dismiss me from a chair in the University that has nothing to do with religion, because I am a Unitarian, is to impose civil service disabilities on Unitarians, and, by parity of reasoning, on Jews also, because of their religious beliefs. No sophistry can evade this conclusion. The

imposition of such disabilities on any body of Christians, because they happen to be in a small minority, is contrary to the spirit of free institutions. It is, practically, to say that the long struggle of our fathers for civil and religious liberty is a failure."

The *Christian Union* sums up the Dr. Briggs case in this pointed fashion: "It is proposed to turn out of the Presbyterian ministry one of the most eminent Biblical scholars in either England or America, because he believes and teaches that such men as Cardinal Newman and James Martineau are godly men, that there are errors in the Bible, and that the death of the Christian does not put an end to Christian growth and grace." The *Nation* says of Dr. Briggs, "He will be stoned, and the next generation in his church will build his sepulchre." The first part of this prediction has come true: it is as certain as any future event well can be that the second part will come true also.

The probability continues, perhaps increases, that Rev. Dr. Heber Newton of New York may be tried for his alleged heresies. Mr. Lyne (*alias* Father Ignatius) has succeeded in getting several clergymen of the New York diocese to sign a call upon Bishop Potter to institute an inquiry into Dr. Newton's views and teachings. A bishop is vested with some discretion in such matters, and hence there is no certainty yet what will be done.

We do not wonder that Rev. Heber Newton prints the following poem in the last number of his *All Souls' Monthly*. Its writer is Dr. Norman Macleod, who fought so noble a battle for a broader, more tolerant, and more Christian "Orthodoxy" in Scotland. Dr. Newton is fighting a similar battle in this country.

"Courage, brother! do not stumble,
Though thy path be dark as night;
There's a star to guide the humble:
Trust in God, and do the right.
Though the road be long and dreary,
And its ending out of sight,
Foot it bravely, strong or weary:
Trust in God, and do the right.

"Trust no party, church, or faction,
Trust no leaders in the fight;
But in every word and action
Trust in God, and do the right.
Some will hate thee, some will love thee;
Some will flatter, some will slight;
Heed not man, but look above thee:
Trust in God, and do the right.

"Trust no forms of guilty passion:
Fiends can look like angels bright;
Trust no custom, school, or fashion:
Trust in God, and do the right.
Simple rule and safest guiding,
Inward peace and inward light,
Star upon our path abiding:
Trust in God, and do the right."

We are glad to print a somewhat full report of the anniversaries of the Western Conference and its allied organizations. The meetings were interesting, and as largely attended as could be expected with so many of our Western churches and so much of our Western work unrepresented.

In the business proceedings action was taken upon two matters of general denominational interest:—

First, the Western Conference voted to join the new Conference Association, and to do so without conditions. This was as it should be. The attitude of the Conference in refusing, as it did a year ago, to join the Association unless the Women's Conference and the Sunday School Society were also invited has seriously hindered the new Association's progress.

Second, the Women's Conference voted not to join the Women's National Alliance. This is in every way to be regretted, as it will not only perpetuate and deepen the division already existing among Western Unitarians, but it will necessarily carry the division more or less into the East and into our National Women's organization.

The Women's National Alliance was formed two years ago, partly at the desire and through the influence of the officers and leading workers of the Women's Western Conference, and with the understanding that the Women's Auxiliary Association in the East and the Women's Conference in the West should both disband, and that the women of the denomination, East and West alike, should go into the new National organization. The women of the East have lived up to their part of the understanding. The women of some of the individual churches of the West have done the same. But now the Women's Western Conference votes a distinct refusal. Why? Because the Alliance was not willing to cut itself off

from the Christian name, but called itself the "National Alliance of Unitarian and Other Liberal Christian Women." The matter was fully discussed at Philadelphia before the name was adopted. The Western women had their full share in the discussion. It is believed that they were morally bound, as much bound as were the women of the East, to abide by the decision reached.

Of the ninety-four Unitarian societies of the West, only twenty-nine contributed the past year to the support of the Western Conference; and among the remaining sixty-five not contributing and not identifying themselves in any way with the Conference are a majority of our largest, most influential, and most active churches. Yet the Western Conference continues to make the claim that it is the main representative of Western Unitarianism.

The question is often asked, Why does not the division in Western Unitarianism cease? We reply, It would cease in an hour if the Western Conference would plainly and honestly, in any form or fashion, commit itself to the religion which some of its friends say it means. Action by the Conference making the object for which it exists and works the promotion of pure Christianity, or love to God and man, or the worship of God and the service of man, or the religion of the Sermon on the Mount or of the Lord's Prayer, would bring all the Western churches together in a day. Who, then, is responsible for the fact that the division does not cease?

The election of Phillips Brooks as bishop of Massachusetts is a serious defeat for the party of ecclesiastical dogmatism in the Episcopal Church, and a great triumph for the party of breadth and progress. It is the more significant coming so soon after the trial and condemnation of Rev. Howard MacQueary, and at the very time when the air is full of rumors that Dr. Newton and Dr. Rainsford of New York are also to be tried for their too great liberality. It shows that, in spite of the theological narrowness and the ritualistic mummery that are so painfully conspicuous in the Episcopal body, there is a great deal of liberal sentiment among both the clergy and the laity, at least in Massachusetts.

In the death of Rev. L. G. Ware, who for nearly thirty years has been the minister of our church in Burlington, Vt., we are called upon to part company with one of the finest spirits that has ever graced our ministry. We cannot do better than quote from the *Christian Leader* the following discriminating and appreciative tribute to him from the pen of Dr. I. M. Atwood: "Mr. Ware held only a modest rank as preacher, and his neighbors in the pulpits of the city easily surpassed him in the art of building and administering a parish. But he was more a part of Burlington's best life than any minister or man who lived there. How he accomplished this cannot be written: to those who knew him it was natural and inevitable. He loved the town and studied its higher interests. He loved the children, and was brother and father to them all. He loved books and pictures and flowers, and was a delicate connoisseur of the choicest of them. He loved truth, righteousness, goodness, and made them the strength of his life. He was one of the few men who, having no family of his own, was welcome in everybody's family, a gracious, cultured, gentle, pure, and widely useful man. Dr. Ware has left on the social and religious atmosphere of the most lovely of American cities an aroma that will prolong for aye the sweet savor of his life."

WOMAN'S WORD AND WORK.

The National Alliance of Unitarian and Other Liberal Christian Women held its first annual meeting in Boston on May 25. The meeting was so interesting and important that it seems best to wait till our next issue, when we hope to have space for a somewhat full report, rather than give the very brief and inadequate report which is all we could find room for this month.

A report of the meeting of the Women's Western Unitarian Conference recently held in Chicago will be found on another page.

BOSTON.

The Suffolk branches of the National Alliance of Unitarian and Other Liberal Christian Women have held, as usual, the monthly business meetings in April and May. The character of the work in each branch is much the same from month to month.

During these two months several large packages of clothing have been sent to aid sufferers from calamities in the West.

The Post-office Mission work is increasing; and large amounts of literature are sent away by these committees and by the Literature Committees, which do good work in some of the branches, in addition to that done by the Post-office Mission workers.

The branch connected with the First Church in Boston has this year held one meeting each month for business, and a second meeting each month, at which some person has addressed the ladies upon some subject of general interest, and to this meeting members of all branches have been invited. The subjects presented have been "Co-operative Homes for Working-girls," "The Sherborn Prison for Women," the address being given by Miss E. C. Johnson, the superintendent, "The Work of the Salvation Army in London," as seen by Miss A. P. Rogers, and "Woman's Ministry," by Mrs. M. A. Livermore.

QUINCY, MASS.

The branch of the Alliance in Quincy, Mass., invited all New England branches to a social meeting on April 23, and a full representation responded to the call.

In the forenoon, Mrs. C. E. Clement Waters read a paper on "The Passion Play at Oberammergau." Mrs. Waters witnessed the play last summer. She sketched the origin of the play, and gave its history and many local circumstances and conditions, which prepared the minds of her audience for the description of the play which followed.

The account was vivid and sympathetic, and was very much enjoyed. Mrs. Waters felt very strongly that this representation is a very real and earnest religious ceremony to the people of Oberammergau. Great pains are taken in the preparation, and the children are taught that they must be good in order to be worthy to be the actors. She thought the charge which has been made of mercenary interests was not true.

The box-lunch at noon was enjoyed by all. This social hour is by no means the least important part of the day. Many of the ladies visited the church, which has so many associations connected with names belonging to families which for generations have been loved and honored by Massachusetts and the nation,—the names of Adams and of Quincy.

In the afternoon Miss E. P. Channing spoke upon "The Relation of the Mother to the Sunday-school." Miss Channing said she had been sixteen years a superintendent and thirteen years a teacher. She thought neither mothers nor teachers were alive to what it is their bounden duty to do. It is the duty of all to be *religious*. Boys can be religious as well as girls. She thought there was a more religious nature in men and boys than we realize. In order to educate their children religiously, mothers must *be religious* themselves. The coming man will go to church if we make the boys religious.

Mrs. Claflin of Quincy then spoke upon the same subject. She said it was natural, to her mind, to look to the future. The opportunity of making this world better was the delight of living. We neglect to Unitarianize our children. It is possible for a man to be a religious man and yet a wicked man. This would be an ignorant religious man. We want an enlightened Christianity, an intelligent Christianity. We should be afraid of nothing. We should open our minds and our hearts to receive all truth. Our children must have an intelligent religion.

The direct work of the mother is in the influence *before* the child comes into the school as well as *after* the child comes into the school. Do we not often see a lack of respect for the school in the parents? The following are some of the ways in which the mother can assist:—

First, by seeing that the children are regular in attendance.

Second, by knowing herself something about the lesson.

Third, by seeing that the children know something about the last lesson.

Fourth, by taking an interest in the Sunday-school library.

Fifth, by seeing that the library books are taken care of in the home.

Teach the children to reverence every gift and to have gratitude for it. Gratitude is a very important element in religion.

Mrs. Claflin thought we could learn from the Methodists to have more music in our schools: a great deal of the best religion of the church is in hymns.

Brief remarks were made by Miss E. S. Emmons, who spoke from an experience of over fifty years as a Sunday-school teacher.

Miss Waldo of Salem thought there was nothing more desirable than the Sunday-school. The teacher must feel great responsibility to the Father above and to the home. Those who love Unitarianism must want to see it instilled.

Mrs. K. G. Wells thought in many cases the teachers were not treated with proper respect.

Miss Rogers of West Newton thought much depended upon the superintendent. Miss Everett, Mrs. Fifield, and others followed.

GEORGIANA MERRILL.

Roxbury, Mass.

The old epitaph might be as applicable to societies as to individuals:—

"What I spent I saved;
What I kept I lost;
What I gave I have."

GUILD DEPARTMENT.

SUBJECTS FOR GUILD MEETINGS.

The following are some of the subjects that have been considered at the regular meetings of the guilds named:—

Young People's Religious Society of First Parish, Dedham, Mass.: 1. What is Jesus to us? 2. Sympathy; 3. Our belief in God; 4. Friendship; 5. Use of time; 6. George Washington; 7. Charitable work in Dedham; 8. Gentleness; 9. The evils of selfishness; 10. Thoughtfulness; 11. Need of religion for young people; 12. How to keep Sunday; 13. Cheerfulness; 14. What is the end of living? 15. Be pure in heart; 16. Humility; 17. Prayer; 18. Wisdom; 19. Honesty; 20. Righteousness; 21. Good out of evil; 22. Sincerity; 23. James Martineau; 24. Harvest-time; 25. Think for yourself; 26. Why do we go to church? 27. Why do we go to this church? 28. Firmness; 29. Influence; 30. Contentment.

Young People's Guild of the Third Religious Society, Dorchester, Mass.: 31. Duty; 32. Aids to devotion; 33. Our liberal faith; 34. Prejudice; 35. Luther; 36. Public service and sermon; 37. Co-operation; 38. Our opportunities; 39. Small things; 40. The home; 41. The Wesleys; 42. Sowing the seed; 43. Prayer; 44. Whittier.

Guild of St. Christopher, Revere, Mass.: 45. Martin Luther; 46. History of Christianity; 47. John Howard; 48. Sunshine and shadow; 49. The world's benefactors; 50. Thankfulness; 51. The crusades; 52. The Hebrew and the Unitarian contrasted; 53. Home influence; 54. The Moravians; 55. Father Taylor; 56. "What have I to do with thee, thou Jesus of Nazareth?" 57. Why do not people attend church? 58. My favorite hymns.

Y. S. P. E. of Littleton, Mass.: 59. Purity and cleanliness; 60. Integrity; 61. Honesty; 62. Truthfulness; 63. Kindness to animals; 64. Parable of the sower; 65. Judging others; 66. Moses; 67. Samuel; 68. Saul; 69. David; 70. Solomon; 71. Peter; 72. Paul; 73. Channing; 74. Theodore Parker; 75. Our belief about God; 76. Service of Jesus to the world; 77. The Bible: what it is.

Guild of the First Parish, Concord, Mass.: 78. Earnest Working; 79. Self-examination; 80. Faith, love, and works; 81. Ambition; 82. Consecration; 83. Cheerfulness; 84. Seeking God in youth; 85. Self-respect and self-conceit; 86. Honor; 87. Examples of Christ's life; 88. Noble aims; 89. Christian fellowship; 90. Influences of Nature; 91. The Bible.

Channing Guild of First Parish, Waltham, Mass.: 92. Temptations; 93. The force of example; 94. Aspiration; 95. Discipline; 96. Reverence; 97. Who is my neighbor? 98. Holy days in the church calendar; 99. Fénelon's life and writings; 100. The year's work, and what the guild has done for its members.

We find that in the Unitarian church at Randolph, Mass.,—one of our young organizations,—there is a Unity Temperance Society. One must be fifteen years old to belong. The following taken from the constitution would seem to indicate that the spirit of the guild movement had found here some embodiment: "There shall be a committee of fifteen for religious culture and church work. It shall be their duty to try to secure subscriptions for denominational periodicals, religious publications, tracts, attend to missionary work, visit strangers and the needy, and create an interest in church attendance." Surely, this is a good deal to promise for a temperance society.

The Young People's Club of Unity Church, Denver, seems to be a thriving organization. Since their annual meeting in January, more than forty members have been added. Their weekly religious meetings have had an average of thirty-five in attendance. The conduct of services by various members, instead of the minister, has shown good results.

B. R. Bulkeley.

Concord, Mass.

TEMPERANCE NOTES.

At the last regular monthly meeting of the executive committee of the Unitarian Church Temperance Society, a good many annual subscribers and delegates from branch societies were present, and a very interesting meeting was held. The secretary read a short report of the year's work, and among the items recorded were these: eight thousand tracts have been distributed all over the country, besides ten thousand copies of the service, "Patriotism and Purity"; meetings have been held in churches in and about Boston; petitions have been sent to the police commissioners of Massachusetts to enforce the law with regard to closing of open bars, also a petition to Congress praying for the abolition of the liquor traffic with Africa; the secretary has established correspondence with the churches as far as possible, asking for annual subscriptions and requesting co-operation with the Society. The total amount of money received for the year was $596.76, and the amount expended $402.53.

The following resolution to promote temperance, adopted by the First Parish in Portland, Me., was read before the Society:

UNITARIAN CHURCH TEMPERANCE ASSOCIATION.

"Whatsoever ye would that men should do to you, do ye even so to them."

Being deeply moved by the knowledge of the intense suffering and the great ruin brought to many

homes by the abuse of alcoholic beverages, and feeling that such abuse is alarmingly on the increase, the members of the First Parish, Portland, do hereby express their sense of personal responsibility in regard to this overwhelming evil, and would earnestly seek both to consider the best method of freeing society from this destructive power and also so to regulate their individual action as to assist all who may be struggling against the fetters of personal habit.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Some of the churches, instead of forming a branch temperance society, have a temperance committee who take in charge this special work,. and arrange for meetings, distribute literature, secure annual subscriptions, and forward any measures for the good of the cause. It was suggested that the appointment of a temperance committee might be an appropriate measure for the Women's Alliance to consider.

The secretary, Rev. G. H. Hosmer, will be glad to forward, for free distribution, any of the Society's temperance tracts, and to open correspondence with any one upon the work of the Society. Address, 25 Beacon Street, Boston.

The annual meeting of the Citizens' Law and Order League of Massachusetts, which has a membership of four thousand, was held at the Vendome, Boston, April 30. The secretary, Mr. L. Edwin Dudley, read a report giving a glimpse of the good work of the League. When it began, in 1881, almost every licensed saloon was selling intoxicating liquor to small children, very few made any pretence of closing their doors on Sunday, and all openly violated nearly every provision of the law. Almost every one who applied for a license was given permission to sell. Though two-thirds of the towns of the State were voting annually, under our local option law, that no licenses should be granted, in nearly all of them the saloons were open, and no attempt was made to molest them or make them afraid. The police force was indifferent to the condition of things, and the citizens generally apathetic or hopeless and despairing.

Since its formation in 1881, the League has done a marvellous work: many liquor dealers have been prosecuted for violation of the law; determined contests have been made before legislative committees, to prevent the repeal of laws; and careful supervision is given to the conduct of the sale of liquor.

"As the result of the work of the League, sales of liquor to children have been almost entirely suppressed. With the exception of a few places holding licenses as innholders, which have special privileges under the law, all the licensed places are now closed on Sunday; and it is not too much to claim that there is not in the world another city so large as Boston which has so quiet a Sunday, a Sunday so free from intoxication and disorder, as Boston has at the present time. This has been brought about through the efforts of the Law and Order League; but we must not fail to give due credit to the board of police, deriving its authority from the people of the whole State. The members of the police force to-day feel free to perform their duty."

The annual meeting of the Episcopal Church Temperance Society (New England department) was held recently in Trinity Chapel, Boston. Rt. Rev. T. M. Clark, D.D., Bishop of Rhode Island, presided. Rev. Dr. Alsop of Brooklyn gave an address upon "The Relation of Temperance to Social Problems," in which he said that pauperism, crime, the everlasting conflict between capital and labor, and the social evil could be traced directly to one source,—poverty; and that a great portion of this poverty could be traced to intemperance. Of the $900,000,000 paid annually in the United States for liquor consumption, fully seventy-five per cent., he averred, came from those whose incomes are small. Mr. Robert Graham thought that the liquor question might be solved in three ways; namely, by social means, such as coffee houses in all large cities; by establishing churches among the poor; and by legislation, limiting the number of saloons to one to every one thousand inhabitants. Rev. William Wilberforce Newton, D.D., believed the best results could be obtained in the temperance cause by meeting the passions of evil men with the passions of good men, by bringing positive influences to bear instead of negative ones. Much of the best work in Pittsfield, Mass., had been done by bringing sanctified common sense down into the common walks of life. "We cheer instead of censure," he said, "and the place is a cheering sort of a place and has a cheerful influence."

Rev. Joseph May of Philadelphia has been giving some practical sermons lately on "Public Purity,—its Peril, its Defence," and "Sobriety." These are published in series of monthly sermons issued by the First Unitarian Church. They discuss in a calm manner, but most earnestly and rationally, the great subjects named. In the sermon on "Sobriety," he says: "Never, I think, did a great community rise up so deliberately, with so little passion, but with so much determination and plain good sense, to put down a glaring evil, as our people throughout many of the States are now exhibiting in their purpose to restrain the liquor traffic and minimize its terrible evils. In the respect of social purity, while a mountain-load of evil and shame is to be moved, it is reassuring to see the broad and earnest beginnings which, through women especially, but men, too, are already made both in the countries of Europe and in our own."

G. H. Hosmer.

UNIVERSALIST NOTES.

We all stopped to think how old we were the other day when Dr. Miner's resignation was announced. The doctor has always seemed so perennially young and strong, and so much a part of the active life of the church, that it brought a shock to hear that he really felt himself a little weary and desirous of a rest and of relief from the exacting cares of parish work. It is hard for some of us to realize that he is hard upon eighty, so undimmed is his sight and so unabated his vigor. His record in the church, his labors for the State and city where he has so long lived, are such as entitle him to the warmest praise and the highest honor. To his church he has always been the loyal, aggressive champion, mighty in his hold upon the philosophy of her faith and in its practical bearings upon human thought. His interest in all humane work, the securing of a universal peace, the extinction of the liquor traffic, the promotion of public morals, have given him a national and even international reputation. His work in behalf of education has never been fully appreciated. As president of Tufts College, and as a member for many years of the State Board of Education, he has rendered the very highest service to the higher education of both men and women. But I imagine that few people except the men who have had the good fortune to be his pupils can understand the doctor's peculiar power as an instructor, nor the suggestiveness and intellectual stimulus of his class-room work. Few teachers could do such work as he in higher branches of ethics and of political economy. One of the richest recollections of the writer's life is the memory of the half term spent in studying "Butler's Analogy" under Dr. Miner. Two impressions were indelibly fixed by that experience,—one that Butler was a profound thinker; the other, that Dr. Miner was another.

It is not by any means certain that Columbus Avenue Church is ready to permit Dr. Miner to withdraw from its pulpit. Nor is it at all likely that he desires to relinquish his labors in so many noble causes. What the course of the church and its honored pastor will be remains to be decided. But the resignation has reminded us all afresh of our obligations to Dr. Miner and the splendid record of his forty-three years' pastorate. May he live to be a hundred, and always be able to lift up his voice for righteousness!

THE MAY MEETINGS.

The "Anniversary Meetings," both East and West, are announced as usual this year. The usual programme is laid out for the Boston folks, and Chicago adds two new items in the first meeting of the Universalist Social Union for a banquet at the Grand Pacific Hotel, and the meeting of the Young People's Christian Union at St. Paul's Church. Considering the fact that all the meetings at Chicago date their beginnings back but about three years, this is a most excellent showing.

YOUNG PEOPLE'S UNIONS.

These young organizations throughout our church are giving evidence of great thrift and activity. This spring they have held many State and district meetings, which have given us a fair test of the strength and usefulness they afford to all our work. To promote the building of the new church at Harriman is their present and immediate aim; but their plans and purposes are larger than any single scheme, and include the fostering of a deeper religious life and a warmer loyalty to the church. Already we feel the impulse of their new interest throughout the land, and the increase of our working force among the younger men and women is reassuring and full of inspiration, even to those who look with pain and foreboding at the retirement of our veterans.

JOHN COLEMAN ADAMS.

Brooklyn, N.Y.

RELIGIOUS PROGRESS ABROAD.

The London *Inquirer* of May 2 prints an extended supplement devoted to a report of the meeting of the National Conference of Unitarian and Free Christian Churches which had just closed in that city. The meeting seems to have been the largest of the kind ever held in England. The conference sermon was preached by Rev. Stopford Brooke.

An interesting testimony to the integrity of Mr. Bradlaugh's character comes from the pen of the lady who calls herself "Edna Lyall," a well-known writer and a member of the Anglican Church. She says: "Those who slander Mr. Bradlaugh can surely never have met him, or else they must have been strangely blind. That any one who had really talked with him should doubt his integrity seems to me incomprehensible. From such study of his life and writings as I had been able to make, I was prepared to find him strong and altogether honorable; and I confess that on meeting him his extreme gentleness and considerateness came to me as a surprise. Now that I am eight years older, and have had a little more experience of the hardness of life, it strikes me still more as being most wonderful that at such a time—in the height of the parlia-

mentary struggle—what chiefly impressed one should have been his quiet serenity and his kindly patience."

An Orthodox writer in an English paper gives utterance to the following remarks in regard to the Sunday-schools, which we hope is rather an extreme statement of the danger which our own Sunday-schools run in the necessity which many of them feel for a constant round of amusement: "Many teachers will not come to an annual Sunday-school meeting unless there be the comic man; at children's missionary meetings there must be droll and funny recitations; a 'kiss in the dark' is held out as the attraction of an annual congregation meeting; a place of worship, while well-nigh empty for a week evening calling upon God, is filled to hear a humorist or buffoon."

Rev. Dr. Crosskey, one of our most prominent English Unitarian ministers, says in a recent address: "Make your children happy; quicken their intellectual activity; but at the same time never, never forget that the culture of their religious natures is the special function of the Sunday-school. What they learn to reverence, and what they learn to love, will emphatically determine the whole course of their lives; and to reverence what is righteous is to worship God, to love what is holy is to obey his will."

Says the London *Christian Life:* "French Protestantism has just sustained two losses of the most serious character by the deaths of M. de Pressensé of Paris and Prof. Reuss of Strasburg, whose names were better known in England than those of any other of the contemporary Protestant leaders in France. One of our contributors, who is at present in Paris, sends us an account of the service held on Sunday afternoon (19th April) by Père Hyacinthe, in memory of M. Pressensé. The 'Gallican Church' was densely crowded half an hour before the commencement of the service, and some twelve hundred persons were present. Père Hyacinthe's address, which occupied a little over an hour, was an impassioned exposition of the services rendered by Pressensé to the cause of a progressive reconstruction of Christianity, which should release it from the narrow dogmatism of the sixteenth century and restore it to the simplicity of the New Testament."

The recent difficulties in India call to mind the great Indian Congress which was held the past year at the instigation of large-minded people, in spite of the dismal croakings of narrow politicians and stubborn John Bulls who believe in coercion and in keeping conquered nationalities at their feet. Although English was the language used in the sessions, because all understood it, the one thousand delegates present represented eight different Indian languages. If this remarkable Congress had taken place earlier in the century, it might have prevented many local and sectional feuds; but we trust its influence even now will do something toward bringing about a feeling of human brotherhood between England and the native princes of India. A book has come out lately in England on "The Indian Mutiny of 1857," by Col. G. B. Mallison, which is a terrible arraignment of the English government in its management of this conquered people. An edition has been published in New York.

MARTHA PERRY LOWE.

NOTES ON RECENT BIBLICAL LITERATURE.

A Washington Bible Class, by Gail Hamilton (Appletons, 1891, pp. 303, $1.50), is a book that must give great discomfort to the advocates of traditional Orthodoxy. It is no adequate exposition of the Bible, and some parts, especially the chapters on miracles and the Andover Case, are very unsatisfactory. But it is full of bright things, very powerfully stated. Even the commonplaces of our faith are made to shine with a new lustre in the setting of a fresh and unique rhetoric. Its value lies in two things: a very powerful plea for the use of reason in the study of the Bible, which must be studied as literature, and a remarkably trenchant and caustic criticism of the sacrificial theory as applied to Jesus. The author becomes eloquently indignant to the point of fiery denunciation over the old sacrificial interpretation of Jesus' character and ministry.

The Book of Isaiah, by George Adam Smith ("The Expositor's Bible" Series, Armstrong, 2 vols., pp. 454, 474, $3.00), is one of the hopeful signs of the times. The series to which it belongs is the outcome of what may be called conservative scholarship, and yet this work represents the very best type of rationalism. It is a purely and thoroughly historical and ethical rather than dogmatic treatment of the subject. The supreme effort is to interpret these writings in connection with the circumstances of the times in which they were produced, and by this interpretation to gain some moral inspiration for increase of life to-day. The differences between these volumes and such a work as Alexander's "Isaiah" are immense. Here we find a literary rather than a theological treatment, both more natural and more spiritual. Mr. Smith argues for the composite character of this collection of

prophecies, and accepts the late date of the second part. He also holds that the "Suffering Servant" must not be considered a prediction or description of Jesus of Nazareth. Thus, very rapidly in these days, the old traditional argument from prophecy is being abandoned.

In the *Hebraica* (published quarterly at New Haven, and edited by Prof. Wm. R. Harper, price per number 75 cents), the discussion of the "Pentateuchal Question," begun October, 1888, proceeds. In the articles by Prof. Harper is, so far as I know, the best statement in English of the position of the higher criticism,—of the school of Kuenen, Wellhausen, Stade, and others. The replies by Prof. Green show learning and ingenuity, but they also show how impossible it is for conservatives to meet the arguments put forth by the new scholarship.

The Changed Attitude toward the Bible, by Prof. Joseph Henry Thayer of Harvard University (Houghton, Mifflin & Co., 1891, pp. 69, 50 cents), is an attempt to point out some of the extreme and erroneous claims popularly made in behalf of the Bible and the harm which comes from such exaggeration. This handsome booklet is a plea for a more rational use of the New Testament especially,—not a blind worship of the letter, but a free and reverent use of these writings as the literary product of early Christianity ("The Church produced the Bible, not the Bible the Church"), which bear the traces of human imperfection and are of unequal value. He distinguishes between the "Word of God" and Scripture; and, while Prof. Thayer is in the main cautious and conservative,—many will say too much so,—we must commend this outspoken language: Let me "utter a word of admonition to Sunday-school teachers and preachers of the gospel, in case I have the honor to address any such. Guard against the seduction of *Silence* in this matter. To hold one's peace at such a time as this is neither honest nor politic" (p. 65).

Who Wrote the Bible? by Washington Gladden (Houghton, Mifflin & Co., 1891, pp. 381, $1.25), is a very disappointing and unsatisfactory book. In view of the author's reputation, many, like myself, will take it up expecting a treat, to put it down with a sense of sadness. Though well written, it shows no adequate grasp of the subjects treated. It looks like a bundle of parish sermons, which the writer was moved to put into print because they seemed helpful to an uncritical congregation. There is here much breadth and considerable edification, but not enough positive and exact *instruction.* The chapters are too much mere sermons to be valuable for direct information. There is no adequate presentation of facts. The topics are important, but whoever comes to learn will go away destitute of the clear knowledge really needed. The most unpleasant feature in the book is the disagreeable see-saw between the old traditions and the new scholarship, especially in those chapters which relate to the Pentateuch and the Gospels. To take Bleek as a sole guide and to slur at the "wealth of imagination" of such men as Kuenen and Wellhausen is simply to reveal one's incompetence to treat the higher criticism intelligently. Mr. Gladden is satisfied that the Gospels were written by the men whose names they bear, and finds great comfort in quoting Andrews Norton to this effect. All of which illustrates how easy it is for one to be dead to the age in which he labors. This beautifully printed book will act as a solvent; but, as a guide to the truth, it is of little value.

The Edward Robinson Chair of Biblical Theology (printed by Scribners for Union Theological Seminary, 1891, pp. 84, 50 cents) is devoted chiefly to the inaugural address on the "Authority of Holy Scripture" given by Dr. Charles A. Briggs. It will probably cause the Presbyterian Church much trouble, and it may be the entering wedge of a very serious division in that body. The tone of this address is positive and assertive, as though the author were laying down a platform for a coming campaign. One feels the tension of intense conviction, as though there was here the preparation for battle. Evidently, Dr. Briggs does not mean to be misunderstood; and, if attacked, as he must be, he will probably show himself a good fighter. His view of the authority of the Bible must make conservatives very uneasy. Among the barriers which have kept people from the Bible he names the dogma of verbal inspiration, the false claim of authenticity ("It may be regarded as the certain result of the science of higher criticism that Moses did not write the Pentateuch and David did not write the Psalter"), the assertion that the Bible is free from errors ("There are errors in the Scriptures that no one has been able to explain away"), the over-emphasis of miracles, and the erroneous notions respecting predictive prophecy. These false assumptions we must abandon before we can find the real Bible. But this is asking Presbyterians to turn their backs upon their past history, and acknowledge that the fathers of the faith made colossal mistakes. No wonder that many cry out that this is destroying the Bible: it is destroying the Presbyterian theory and use of the Bible. When Dr. Briggs declares, "The Bible has been treated as if it were a baby, to be wrapped in swaddling clothes, nursed, and carefully

guarded, lest it should be injured by heretics and sceptics," is it any wonder that Presbyterians should send up to the General Assembly anxious inquiries about his soundness of faith? But my own rejoicing over this bold and advanced stand taken by Dr. Briggs is tinged with sadness when I remember that just before making these statements, so revolutionary and so divergent from the well-known positions of Presbyterian divines, he took a solemn oath by which he declared his faith in the Bible as "the only infallible rule of faith and practice," and "the Westminster Confession of faith as containing the system of doctrine taught in the Holy Scripture." Of course, Dr. Briggs finds some way by which he justifies such conduct as sincere and honorable; but, for myself, I cannot see how it can be so. And I feel that Presbyterians have a right to say that he is not one of them; and, holding such views, he is in honor bound to go out from them. It is more important that we be sincere than that we accept any particular views about the Bible. I rejoice that a man of Dr. Briggs's ability has reached more reasonable theories respecting Scripture; but my joy cannot be complete while he or any other man continues to confuse the issue and distract the public mind by pursuing such a course as he is pursuing at present,—a course which undoubtedly seems right to him, but which I must call very unfortunate.

J. H. C.

Madison, Wis., May 6, 1891.

LITERARY NOTES.

For all who wish to keep posted during the next two or three years about everything pertaining to the World's Fair in Chicago, almost beyond a question the best paper to take is the Chicago *Graphic*. It ranks with the very best illustrated papers of the world, and from this time on it will give special attention to everything belonging to the great Columbian Exhibition.

In answer to inquiries that have come to us, we are glad to be able to say that Mrs. Chant's book which we noticed last month, "The Golden Boat Action Songs," can be obtained from the Oliver Ditson Company, Boston. Price 50 cents.

A sermon in German, preached by Rev. A. M. Judy of Davenport, Iowa, upon "Die Freisinnigkeit der Unitarier-Kirche" has been printed, and copies will be supplied gratis on application to Mr. Judy.

The American Unitarian Association has just published a new and more complete edition of its "List of Religious Books by Unitarian Authors." Any one wishing to purchase Unitarian books will do well to send for this list, which will be mailed free on application. The prices of the books are given, and all the works named may be ordered from the American Unitarian Association Rooms, 25 Beacon Street, Boston.

An English translation of Graetz's History of the Jews will be published by the Jewish Publication Society of America. The first volume is to be ready for the public soon.

We are told that Professor Robertson Smith is to undertake the editorship of a new Biblical dictionary. This is good news, for at present we have no such dictionary in English that is free from orthodox bias or at all abreast with the best scholarship.

Our English Unitarian friends report eighteen Post-office Missions.

Rev. S. J. Barrows, editor of the Boston *Christian Register*, who recently spent some weeks in a careful study of "What the Southern Negro is doing for Himself," has an article on the subject in the June *Atlantic*.

The authorized Life of Robert Browning, by Mrs. Sutherland Orr, will be published shortly by Houghton, Mifflin & Co. It will be in two volumes, and will contain a new portrait and a picture of Browning's study.

Says the Boston *Commonwealth*: "The late Henry Bernard Carpenter left unpublished at his death some twenty lyrics and sonnets. These will shortly be issued by J. G. Cupples & Co., under the title 'A Poet's Last Song.' Mr. James Jeffrey Roche will contribute an introduction, and a late portrait of Mr. Carpenter will be prefixed to the volume."

The D. Lothrop Company have just issued, simultaneously with its appearance in England, George MacDonald's new story, "There and Back."

There are few more healthful or more helpful books than those of Samuel Smiles. In a recent interview Mr. Smiles said of his "Self-help": "French, Germans, and Russians know it well. . . . I have seen copies of it in several of the Indian dialects. The Italians have made more of it, however, than any nation on earth, I think." He believes the sale in Italy has reached 80,000 copies, at one franc each.

It is well understood by scholars that, while the revised version of the Scriptures given to us a few years ago by the great revision committee of the churches is a

great improvement upon the common version, it fails in important respects to come up to the level of the best independent scholarship of our time. The fact that the committee was composed almost wholly of orthodox men made it certain in the nature of things that their revision would lean unduly to orthodox renderings. Furthermore, to keep the confidence of their timid and distrustful orthodox constituencies, they adopted very conservative rules for their guidance in their revision. It is pleasant, therefore, to notice that an enterprising publishing firm in Leipzig has undertaken to give the world a translation of the Scriptures that shall really reflect the best scholarship in Germany and England. Eminent scholars of both countries have been engaged to take charge of various portions of the work. It is to be published in England in the English language and in Germany in the German language.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

Unitarian Review (May).

A Priori. By J. Frederic Dutton.

Nathan Parker. By Andrew P. Peabody.

The Jews of the North End of Boston. By Rufus C. MacDonald.

The Problem of Juvenile Literature. By J. Bradley Gilman.

The New England Township. By A. A. Livermore.

Andover Review (May).

Ethical Christianity and Biblical Criticism. By George Harris.

Richard Henry Dana. By Hamilton Andrews Hill.

Religion in Public Schools. By Miss Mary H. Leonard.

The Greater Miracle. By Edward C. Moore.

The Arena (May).

Russia of To-day. By Emil Blum.

Is Spiritualism Worth Investigating? By Julian Hawthorne and M. J. Savage.

What is Judaism? By Abram S. Isaacs.

The Survival of Faith. By Henry D. Chapin.

New Testament Inspiration. By J. W. McGarvey.

An Interesting Social Experiment. By Frank L. King.

North American Review (May).

The Gospel for Wealth. By Henry C. Potter.

Irresponsible Wealth. By Edward J. Phelps.

Favorable Aspects of State Socialism. By Joseph Chamberlain.

Common Sense on the Excise Question. By William S. Andrews, and Howard Crosby.

Lynch Law and Unrestricted Emigration. By Henry Cabot Lodge.

Old and New Testament Student (May).

Messianic Prophecy. By W. G. Ballantine.

Bible Study in the Scotch Churches. By James B. Reynolds.

The Forum (May).

State Rights and Foreign Relations. By T. F. Bayard.

The Commonwealth of Australia. By Roderick W. Cameron.

Changes of Orthodoxy in England. By Alfred Momerie.

The Sanitarian (May).

Woolen or Linen? By R. C. Rutherford.

Transactio s of the American Climatological Association.

Lend a Hand (May).

The Omahas or a New Class of Citizens. By George T. Kercheval.

Our Children in 1915. By Frank B. Fay.

The Work of the Howard Relief Society. By Katherine Hagar.

The Illinois Training School for Boys. By Oscar L. Dudley.

Law and Order.

The Review of Reviews (May)

Three Empire Builders.

The Reunion of Christendom. By W. T. Stead

Workingmen's Clubs *versus* the Bar-room.

Atlantic Monthly (May).

Jeremy Belknap. By George Edward Ellis.

Goethe's Key to Faust. By William P. Andrews.

Scribner's Magazine (May).

The Transfer of the Temples of Ise. By E. H. House.

Shakespeare as an Actor. By Alexander Cargill.

The Century (May).

Louisa May Alcott. By Josephine Lazarus.

Visible Sound. By Margaret Watts Hughes and Sophie B. Herrick.

PUBLICATIONS RECEIVED.

King's Chapel Sermons. By Andrew P. Peabody, D.D. Boston: Houghton, Mifflin & Co. Price, $1.50.

James Freeman Clarke: Autobiography, Diary, and Correspondence. Edited by Edward Everett Hale. Boston: Houghton, Mifflin & Co. Price, $1.50.

Statistics of Railways in the United States. Report to the Interstate Commerce Commission. Washington: Government Printing Office.

Fourth Annual Report of the Interstate Commerce Commission. 1890. Washington: Government Printing Office.

Interstate Commerce Commission. Third Annual Convention of Railroad Commissioners. March, 1891. Washington, D.C.

Who Wrote the Bible? By Washington Gladden. Boston: Houghton, Mifflin & Co. Price $1.25.

Songs of the Life Eternal, and Other Writings. By Edward R. Knowles. Boston: J. Stilman Smith & Co. Price 25 cents.

Pamphlets.—Proceedings of Ninth Annual Conference and Convention of the Board of Charities and Correction of Michigan.—The Lord's Supper, its Form, Meaning, and Purpose according to the Apostle Paul. London: Elliot Stock.—The Natural Uses of Prayer: A sermon by John H. Clifford, Germantown, Pa.—Washington and the Fathers of our Republic: A sermon by Rev. W. D. Simonds, Battle Creek, Mich.—All Souls' Church, Chicago (Eighth Annual, 1891).—Twenty-second Annual Report of the Union for Christian Work, Providence, R.I.—What is Religion? What is it to be a Christian? What is it to be a Unitarian? Three letters to a child, by John Page Hopps, Leicester, England. Price, one penny each; or sixpence a dozen.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to Rev. J. T. Sunderland, Ann Arbor, Mich., before the 15th of the month.*]

Baltimore, Md.—A recent number of the *Sunday Herald* contains a two-column illustrated article on "The First Independent Church: Its History, Work, and Ministers." This church was organized in 1817 as a result of the preaching of Rev. James Freeman. The church was dedicated in October, 1818. The first regular pastor was Rev. Jared Sparks, at whose installation on Jan. 1, 1819, Dr. William Ellery Channing preached the sermon which brought on the Unitarian controversy. The next regular pastor was Dr. George W. Burknap, who retained the position until his death, over thirty years after his installation. Rev. N. H. Chamberlain, Rev. John F. W. Ware, and Rev. Edward C. Guild followed, the ministry of each lasting about three years. The present minister, Rev. Charles R. Weld, came in 1872. Connected with the church are a Sunday-school, a Christian Union, a Woman's Aid Society, an Industrial School, and a Guild.

Big Rapids, Mich.—The prospects of the Unitarian church are looking more favorable. The services are well attended. A Sunday-school of sixty has been gathered. Mr. Daniels has been speaking on The Old and the New Thought of the Universe, of God, of Man, of the Bible, of Jesus, and of the Future Life.

Boston and Vicinity.—We have had a very sad loss in the death of General Marshall, which occurred on May 6, followed the next day by that of his wife. Gen. Marshall will be greatly missed. He was a man of quick resource, endless energy, and clear, cool judgment, with a warm, gentle heart and wide sympathies.

From long before the war he gave his life to public service. Whatever cause he took up seemed to prosper, and his influence will be felt and his loss mourned in many widely different fields. For some years he was our efficient, untiring, and disinterested agent for the Indian work of the American Unitarian Association, till he gave it up to go out again to Honolulu, where in times past he had also lived and labored.

—Mrs. Ames, the wife of our minister, Rev. Charles G. Ames, has just been appointed one of the Inspectors of Factories, a post for which she is particularly well fitted by her long experience of charitable and philanthropic work in various parts of the country.

—On Monday, April 27, the Church of the Disciples kept its fiftieth birthday with much rejoicing. A special service was held in the church, at which addresses were read, the first being a slight sketch of the work of the church during its fifty years of life, the second, by Mrs. Julia Ward Howe, giving an account of what had been the place of this church in the life of the city, and the third a very cheery, hopeful, and inspiring prophecy of the noble opportunities opening to the church in the future. An informal reception followed in the parlors.

—On the same evening the Channing Club, which is the club of the younger Unitarians of Boston, held its yearly meeting and Ladies' Night. The dinner was given at the Vendome, the retiring president, Mr. Wigglesworth, presiding. The ladies were in full force, the business quickly disposed of, the speeches lively and interesting, and the occasion altogether a very pleasant close to a successful year's work.

—The First Church in West Roxbury has given a call to Mr. Frank W. Pratt, a special student at Harvard.

—A very important event in the history of Boston Universalism is the resignation of

Dr. Miner from his pastorate of the Columbus Avenue Universalist Church, where he has been forty-three years.

—Dr. George C. Lorimer of Chicago has been called to the pastorate of the Union Temple Church at Tremont Temple, in this city; and it is authoritatively stated that he will accept the call.

—There is prospect that the Congregationalists will soon erect a new denominational building on the site of the old, at a cost of $400,000.

Chattanooga, Tenn.—The new church built here was dedicated April 29, Secretary Reynolds of the American Unitarian Association giving the dedication sermon. The Southern Unitarian Conference held its annual session in the new church on the 30th, with eight ministers present and an encouraging company of delegates. There were warm and earnest addresses from Rev. George L. Chaney, the Southern representative of the American Unitarian Association, Rev. E. D. Towle, the pastor, Rev. J. Ll. Jones of Chicago, Secretary Reynolds, Rev. George A. Thayer of Cincinnati, Rev. C. J. K. Jones of Louisville, Rev. H. A. Whitman of Charleston, Mr. Gibson, a recent convert from the Baptists, who is at work in Florida, Judge Whittaker of New Orleans, and others. Our cause is distinctly growing in the South.

Chicago, Ill.—On May 9 the new Athenæum building was dedicated. Thus at last this noble institution has a fitting home. At the dedication addresses were made by the mayor, Prof. Swing, and Directors F. W. Peck and F. H. Head. An athletic exhibition followed in the large gymnasium. The greater part of the new building, which is seven stories high, is devoted to the many-sided work of the Athenæum. Too much praise cannot be given to Rev. E. I. Galvin, the superintendent, to whom more than to any other the prosperity and usefulness of the institution are due.

—Rev. W. W. Fenn of Massachusetts is filling the pulpit of the Church of the Messiah for two months.

—On May 20 and 21 an annual Universalist "May Meeting" was held at St. Paul's Church, with papers, addresses, and discussions on various subjects of importance by ministers and laymen of the city and vicinity.

Denver, Col.—The Rocky Mountain Conference held its second annual meeting at Denver, May 9–11. On the programme were a paper on "The Training of Sunday-school Teachers," by Rev. William H. Brodhead, an address on "The Work to which We are Called," by Rev. S. A. Eliot, and one on "What is our Liberal Gospel?" by Rev. T. B. Forbush. On Sunday evening Rev. D. N. Hartley, Mr. D. J. Haynes, Mr. Stephen Peebles, and Rev. J. E. Roberts spoke on the general subject, "The Way out of Orthodoxy." The Women's Alliance of Unity Church held their session on the afternoon of May 11, at which the principal paper given was upon "The Work of the National Alliance," by Mrs. S. A. Eliot.

—A year ago, when the conference was organized, there were but three churches and one mission in Colorado, Wyoming, and Utah, and Rev. S. A. Eliot was the only settled minister. Six churches and three missions were represented at this recent conference. The formation and growth of the Salt Lake City church have been wonderful, and the Colorado Springs church has become an assured success. The Pueblo Mission has a most hopeful prospect. The conference, with the Denver church as the centre of all its work, is looking forward to establishing a church at Ogden, Utah, next fall.

—The Young People's Club of Unity Church has a membership of over one hundred. It holds regular Sunday evening meetings led by members of the club, and fortnightly social meetings in charge of committees which plan a literary or dramatic programme followed by games.

—The Sunday-school has been increasing in size and efficiency under the charge of Mr. C. E. Montague. The average attendance is one hundred and eighty. In April the Sunday-school began the publication of a paper of its own.

—The congregation of Unity Church have printed Mr. Eliot's sermon entitled "The Peril of Selfish Religion."

—The pastor has recently instituted "Neighborhood Socials," which have proved a great success. These socials are held at private houses, and include such attendants of the church as live in the given district. The number present at these meetings varies from thirty to sixty, as the district is large or small.

Framingham, Mass.—Rev. Charles A. Humphreys has given notice of his resignation as pastor of the First Parish, to take place November 1, at the close of his eighteenth year.

Kennebunk, Me.—Rev. C. C. Vinal, who has been pastor of the church here for twenty-one years, has resigned his office, his resignation to take effect October 1.

Lowell, Mass.—The following note received from the pastor of the Unitarian church explains itself:—

Editor of the Unitarian:

Our cheeks were almost "mantled with the bloom of youth" as we read your too kindly comments upon our "Lowell Year Book." My satisfaction, however, was a little marred by the seeming advertisement of it. The slip stating that extra copies might be obtained for ten cents was intended only for the eye of some parishioner who might need more than one. Let me also say that the selections which you published in the April

number owed their excellence to the fact that *I* did *not* select them. It "adds a new terror" to preaching, but gives fresh courage to a worker to know, as the Year Book shows, that there are others besides the minister who can (at least) match his ability as a writer and his experience as a reader.

In the current number of the *Unitarian* Mr. Bulkeley also makes kindly reference to our Young People's Fraternity Club, and gently hints that it would be better if we should fall into line, join the association of guilds, and let the young people conduct religious meetings. As this touches not only our experience and method, but that of many others, let me say a word about it. I believe in evolution and growth. We had already in successful operation a Channing Fraternity which has an honorable history. The problem was to give the young a special opportunity without disturbing things which were working well. After much careful thought, the better way seemed to let the new club grow out of the old one, to share its interests, and bind all together. So, by due process of evolution, "by heredity with variation," from the Channing Fraternity was born the Young People's Fraternity Club. The minister is president of both societies. The chairmen of the committees meet for council. Our case requires such a blending of forces. For example, our Country Week furnished vacation homes for one hundred and fifty-eight people who needed them last summer. We want our young people to have a hand in that. Our Flower Mission gave away two thousand bouquets last summer, co-operating with the Unitarian church of Tyngsboro. We can draw no sharp line there. We do not know whether we are a guild or a Unity Club. The young people have conducted two religious meetings in the vestry, have maintained a class for religious study, have also had two courses of lectures, six each, one on "Italian Art," and one on "The Progress of Civilization," have given one dramatic entertainment, two dancing parties, and have held monthly sociables. Now whom shall we join? Are we a Unity Club or a guild, or a Lend a Hand Club or a Society of Christian Endeavor, or what? We do not know how to classify ourselves. Do you? G. B.

Marshfield, Mass.—Rev. Mary L. Leggett has accepted the call to become the pastor of Grace Chapel. The number of its congregation has more than doubled lately, and a Sunday-school has been organized.

New York City, N.Y.—A sad and sudden affliction has come to Rev. D. W. Morehouse, the secretary of our Middle States Conference, in the death of his excellent wife by pneumonia. The funeral was in All Souls' Church.

Petersham, Mass.—The spring meeting of the Worcester Conference was held here May 20 and 21. Rev. Charles G. Ames of Boston preached the conference sermon. Rev. Lewis G. Wilson of Hopedale led the devotional meeting, Thursday morning. The essay for the day was upon "The Christian Motive and Methods," by Rev. Mary T. Whitney of Millbury.

Philadelphia, Pa.—A series of Sunday evening services has been held in West Philadelphia by Rev. W. H. Johnson of Wilmington, Del. His audiences have been drawn from people who were unacquainted with Unitarian thought; and many of them became regular attendants at the meetings.

Pomona, Cal.—The Unitarian church has called Rev. C. L. Clayton of Coldwater, Kan., to its pastorate, Rev. E. C. L. Browne having to give up the work on account of illness. Mr. Clayton has accepted the call.

Rockland, Mass.—The annual meeting of the Plymouth and Bay Conference was held here on May 13. Dr. E. L. Rexford of Boston gave an address on "Religion," and Rev. John G. Brooks of Brockton spoke on "A New Work and a New Life for the Church."

Salt Lake City, Utah.—The Unitarian work here prospers. A promising Sunday-school has been organized. In addition to the morning service here, Mr. Utter goes every Sunday evening to Ogden. In each place he has an audience of four hundred and upward.

Seattle, Wash.—A series of four popular lectures has recently been given in the Unitarian church for the benefit of the Women's Auxiliary Society. Two were by Mr. Joseph Shippen, on "Our National Capital" and "Mozart." One was by Mr. C. H. Du Bois, on "Whitman's Wild Ride," and one by Rev. Lee Fairchild, on "The Point of View."

St. Anthony Park, Minn.—The Unitarian and Universalist ministers of St. Paul and Minneapolis have been preaching here for some months past. As a result, a society has been formed called "The Church of Our Father," which proposes to build a house of worship, if sufficient money can be raised. As the resources of the people at home are not sufficient, churches at a distance, Unitarian and Universalist, are asked to send five dollars each.

St. Louis, Mo.—On April 15 the Literary Branch of the Eliot Society discussed "The Deemster," by Hall Caine, Rev. Mr. Snyder giving the ethical essay, Miss Julia Kroeger the literary, and the discussion being opened by W. E. Pattison. The evening was intended to bring out the question as to whether we are not insisting so much upon the criminality of murder that we neglect those "crimes which kill the soul," and which are often the cause of murder. The discussion was animated and discriminating, and inclined to declare that

righteous anger was a most useful factor in development.

On April 29 the book under consideration was "Anne," by Constance F. Woolson, essays by Mr. Dexter and Mr. E. Schliefer-decker. Their respective dissections of the passion of love in all its manifold phases were very exhaustive, and those in attendance should have been convinced that this generation is still too prone to confound passion with love, and, while worshipping this idol, to belittle the many other sentiments of which human nature is capable, and on which we must depend for much of life's comfort.

—The Unity Club of the Church of the Unity held a public meeting in the church, Sunday evening, May 10, the subject being "Dante: Illustrated in Art and Music." Sixty pictures by Scaramuzza, illustrative of the "Divine Comedy," were shown upon a screen by the aid of a stereopticon. The programme also included renditions of parts of Liszt's "Dante Symphony," and solos from Schumann, Marchetti, Rossini, and Bülow.

Toledo, Ohio.—The *Blade* prints in full a sermon of Rev. A. G. Jennings on "The Book of Jonah," in which he defends it against both its orthodox and its heterodox enemies, claiming that, while as a history it is incredible and worthless, as poetry (which it really is) it is one of the broadest and noblest books in the Bible.

Wichita, Kan.—A correspondent writes: "We have an excellent minister in Mr. Shippen, a young man, the son of Rev. Rush R. Shippen of Washington. This is his first charge. Our church is growing rapidly, and is not one dollar in debt. Our Sunday-school is remarkably large for a Unitarian Sunday-school. On May 24 one class of fifteen young girls joined our church."

Winona, Minn.—The young Unitarian society feels that its loss is very heavy in having to part with its pastor, Rev. W. F. Greenman, under whose leadership for three years it has so greatly prospered. The *Daily Republican* prints in full Mr. Greenman's farewell sermon.

Ypsilanti, Mich.—The Sunday evening services which Mr. Sunderland has been carrying on here have met with an unexpected success, so far as numbers in attendance and interest are concerned. The audiences began with one hundred and fifty, and rose to three hundred. At the closing service a committee was appointed to plan for further meetings next winter. All that is necessary for a strong and permanent Unitarian movement here is leadership. With even two or three persons of the right kind to lead off courageously, the future would be assured. Everything shows there would be no lack of following. The place is one of great importance for our cause. It contains a population of about seven thousand, and is the seat of the State Normal School with some seven hundred students.

JOTTINGS.

Rev. Phillips Brooks, who has just been made Bishop of the Episcopal Church in Massachusetts, was born in Boston in 1835, was graduated at Harvard in 1855, studied theology in the Seminary at Alexandria, Va., and was ordained in 1859, becoming rector of the Church of the Advent in Philadelphia. Three years later he took charge of the Church of the Holy Trinity in the same city; and in 1869 went to Boston to be rector of Trinity Church, with which his fame is chiefly associated. The new church built during his pastorate is one of the finest ecclesiastical structures in the country, and cost nearly $1,000,000. He is a Broad Churchman, and he has often preached in churches of denominations differing from his own. In 1880 he declined the office of Provost of the University of Pennsylvania, and in 1881 declined a professorship at Harvard. His degree of D.D. was conferred in 1880 by Oxford and in 1885 by Harvard.

Rev. Dr. Bridgeman, pastor of the Madison Avenue Church, New York, has resigned his pastorate because he has come to disbelieve the doctrine of eternal punishment as taught by his denomination. After much explaining that does not explain much, he succeeds in making it clear that his belief is essentially Universalism.

Mrs. Julia Ward Howe has been president of the Boston Women's Club for twenty years.

Dr. Martineau has just passed his eighty-seventh birthday.

A Glasgow woman has left to General Booth a legacy of £70,000, which he has promptly decided to use in the erection in London of a whole block of buildings in which the entire work of the Salvation Army can be carried on.

Says one of our exchanges: "The other Sunday Dr. Talmage exhorted his friends not to jump overboard from the stanch 'Great Eastern' of old-fashioned orthodoxy until there is something ready to take them up stronger than the fantastic yawl, leaking at both ends, which bears the name of Advanced Thought. The doctor was a little unfortunate in his reference to the 'Great Eastern'; for a number of men at the present time are demolishing the vessel as a huge, unwieldy, unprofitable thing that has cost much and done little for its proprietors."

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In the field of Theology, this Review will welcome without distrust, and record without prejudice, whatever results appear to be fairly made out by critical investigation. It is pledged to no body of opinion, but only to a method which promises to bring about in the future a better harmony than now exists between religious thought and the intellectual life. It holds that Religion lies very near the actual lives of men; and that Theology, having to do with all the higher ranges of thought, has before it a definite constructive task, in the interpretation of those spiritual laws in which the welfare of man and communities is closely bound up.

Questions of the Day, especially those which touch upon matters of Political or Social Ethics, will continue to receive a large share of its attention; and regarding these the widest freedom of discussion will be encouraged. Great enterprises of Christian Charity or Social Reform, such as those so conspicuous at this moment in London and elsewhere, will (so far as possible) be reported by communications from observers, critics, or workers upon the spot.

The Editor has established, through personal communication, in the interest of this Review, lines of Correspondence with eminent leaders of opinion — theologians, religious teachers or workers, and men of letters — in England, France, Italy, Holland, Germany, and Hungary, as well as in America, which he trusts will serve to make it a true representative of that broad movement of Liberal Religion, which is so marked a feature of our own time. It is his hope that every number may include contributions from one or more of the sources here indicated.

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